GOLDEN GATE

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. III. | J. J. OWEN, EDITOR AND PUBLISHER, 734 Montgomery St. | SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 13, 1886. | TERMS (In Advance): $2.50 per annum; $1.25 for six month | NO. 17.

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GEMS OF THOUGHT.

A noble heart can not live dishonored.

Nobody is so wise but has a little folly to spare.

Keep your conduct abreast of your conscience.

In wonder all philosophy began, in wonder ends.—*Coleridge.*

The most beautiful and the most dangerous of our passions is pride.

Envy is a vice which keeps no holiday, but is always on the wheel working its own disquiet.

There are only two things to do; build yourself up strong and assist others to do likewise.—*Confucius.*

The higher life begins for us when we renounce our own will to bow before a Divine law.—*George Eliot.*

I've never any pity for conceited people, because I think they carry their comfort about with them.—*George Eliot.*

Cast forth thy act, thy word, into the ever-living, ever-working Universe; it is a seed-grain that can not die.—*Carlyle.*

As human progress is made by individualized effort, it behooves all persons to labor and study for themselves, regardless of what this or that man has to say.

Oh! why is daily bread indispensable to the poet and to the artist! This inexorable necessity darkens for them the joys of nature and the radiations of the beautiful.—*Mme. Louise Colet.*

There are certain great laws and principles which govern the world; and all the inhabitants therein, from the lowliest to the loftiest intelligence, act in conformity to those laws.

Nature knows no pause—no irregularities in her course. Following the eternal law of order and of growth, the ceaseless infinitesimal actions of progress succeed each other in unvarying monotony.

The one heresy is the want of faith in man. To doubt his ultimate triumph over himself is to strike at the scaffolding of past achievements, on which he stands, and from which he still builds and reaches upward.

You will confer the greatest benefit on your city, not by raising its roofs but by exalting souls. For it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.

There never has been a nation that has not looked upon woman as the companion or the consolation of man, or as the sacred instrumens of his life, and that has not honored her in those characters. —*A de Musset.*

We can't choose happiness either for ourselves or for another; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that for the sake of obeying the divine voice within us—for the sake of being true to all the motives that sanctify our lives.—*George Eliot.*

[Written for the Golden Gate.]

The Conduct of Life.

BY JOHN ALLYN.

Zeno, the founder of the Stoics, taught philosophy in a collonade in Athens for half a century, in the fourth century B. C. The philosophy afterwards flourished in Rome, and was embraced by many people of culture, and not a few in high official positions. He taught that there are two elements in nature, primordial matter out of which visible nature is formed, and the active creative principle —reason, destiny, God. The divine reason acting on nature, bestows the force and laws which govern it. Hence, his system of ethics, if the divine reason bestows the laws which govern matter to live in conformity to reason must be the practical moral law; and there is but one formula for morals, and that is, "Live harmoniously with nature."

Unlike the Epicureans, they sought wisdom and temperance. Teaching that the really wise man having everything within himself, is beyond the power of those things which enslave the rest of mankind. The Stoic might feel pain, but recognizing its beneficence, could not be conquered by it.

Lucretius, a Roman poet, wrotein the first century B. C.

How sweet to stand, when tempests tear the main,
On the firm cliff, and mark the seaman's toil!
Not that another's danger soothes the soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view
Contending hosts, and hear the clash of war!
But sweeter far on Wisdom's heights serene,
Upheld by Truth, to fix our firm abode;
To watch the giddy crowd that, deep below,
For ever wander in pursuit of bliss;
To mark the strife for honors and renown,
For wit and wealth, insatiate, ceaseless urged
Day after day, with labor unrestrained.

In comparatively modern times, Lord Bacon wrote: "It is a pleasure to stand upon the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below; but no pleasure is comparable, to standing upon the vantage ground of truth, and to see the errors and wanderings, and mists, and tempests in the vale below; so always that this prospect be with pity, and not with swelling or pride."

Lest I weary the readers with quotations, I will say that both Emerson and A. J. Davis taught that the object and end of the visible universe, is the development and the perfection of the human spirit. If we could have the wisdom to guide our lives by reason and spiritual intuition, most of the painful experiences of life might be avoided. How often it happens, that, after years of painful struggles to obtain a supposed good, we reach a standpoint where we see clearly how we might have attained the good by an easy grade, yielding satisfaction all the way, if we had had better wisdom and insight. We also see the beneficence of pain in the process of becoming or development of the human spirit. Physiologists recognize the necessity of pain to prevent the reckless infraction of physiological laws by which the organism would be destroyed.

If we concede that the universe is permeated, guided and controlled by intelligence, and it is difficult to conceive of it under any other hypothesis; it is impertinent to inquire what is the ultimate object of all this wondrous world we see, which has become the habittat of man; and what is the end of his existences. If he is a mere animal destined to live his brief day, subject to accident, disease, disappointment and the vexations and annoyances that are inevitable in his best estate, and perish at death; it is a stupendous, tantalizing failure. But if, as Spiritualism teaches,

> This is but the vestibule
> Of great nature's training school;
> The *raison d'ete* may appear,
> To us poor mortals, living here.

If this is the nursery of spirits for a broader and better field of existence, our trials seem plausible and beneficent.

If this is a rudimentary stage of existence, and our trials disciplinary in their character and object, it follows that we shall take such a position in the world of spirits as we are fitted for by the character we develop here. What stronger motive can there possibly be to lead a true, noble, unselfish life, than fully to realize that after graduating from our life, in the body, we shall meet our acquaintances, friends, and relatives; and that under conditions that will render impossible those evasions and deceptions so common in this life. Once establish the firm conviction that death is the extinction of our entire being, and pure morality and high endeavor would be rare if not impossible. In those who were baffled in their efforts, the instances of those who lacked the courage to continue the struggle, would be painfully frequent. How quick the Grecian civilization declined from its high attainment. How rapidly the Roman Empire declined when its poor religion was no longer believed.

A LAY SERMON WITHOUT A SCRIPTURE TEXT.

There is one important meaning of grace or self-culture that is seldom, if ever urged by pulpit utterances, and that is the subduing of hereditary tendencies to immorality or ill health. In our hot-house, unnatural condition of society, few are exempt from this dangerous and troublesome inheritance. Every one should study themselves and their family history for three or four generations, and he will easily find a moral weakness, or physiological defect, which, by an intelligent and determined effort may be forestalled or subdued. If one finds a latent appetite for intoxicants, it would be a little less than suicide to deal in such articles. There is no safety for such but to keep away and strengthen the tone of the moral and physical faculties. Some years ago, there was a millionaire in San Francisco, who acknowledged that his avarice was a disease with him; but notwithstanding he knew it the disease was getting the better of him in a most humiliating manner.

When one finds a tendency to scrofula or consumption, he should try to live an open air life; take plenty of sound sleep; live on a bland diet, and he may live long and enjoy a high degree of health, while an opposite course would lead to an early grave.

If life is worth living, it is worth making the most of; and what may appear like making a great sacrifice, will prove but seeking the greatest enjoyment.

The under current of nature's forces tends strongly in the direction of health and perfection, both physical and moral. Remove more obstructions, and she will do her work rapidly and effectually. Readers, try it in your own case, if requisite.

In conclusion, we may urge it, as an imperative duty, to cultivate and maintain a cheerful and happy frame of mind.

In some cases this will cost a severe struggle, but by a determined and persistent effort of the will, a constitutional tendency to low spirits, a mild form of hypocondriasis, may be overcome, and a habit established of looking on the bright side of things, and maintaining a happy condition of mind, even under the most unfavorable, external and physiological conditions. The writer knows this from personal experience, and also that the habit is worth more than the purse of Fortunatus. Such a habit has no slight effect on health and longevity, as well as promoting the happiness of those with whom we associate.

It is a fearful thing to live, even to middle life, and go into the spirit world without correcting a single inherited tendency, or mastering one of the problems of our bodily existence. Some do not even learn to make an honest and comfortable living. They neither get the better of the world nor get better than the world. It would seem that such have gone through the discipline and annoyance of earth life, to very little purpose. They are neither prepared to enter spirit life, nor encouraged to seek a re-incarnation to do what they have failed of doing.

> "Not enjoyment, and not sorrow,
> Is life's destined end and way,
> But to live that each to-morrow
> Finds us better than to-day."

PSYCHOMETRY is the science that is opening the doors that lets in the light by which we can better comprehend the laws of life, both on earth and in the spirit world.—*Light for Thinkers.*

THERE will be very little glory for the poor spirit of mortal in the after life, who has achieved glory in this world by dishonest or injurious means.—*Light for Thinkers.*

"Common Sense Materialism."

EDITOR OF GOLDEN GATE:

In your issue of November 6th, under the above quoted heading, Mr. Clark begins his article thus: "Everything in the universe is material." Whew! What a splendidly sweeping announcement that is; yet far beyond the truth, and quite incapable of verification! Through the immense ages of unlimited time, and throughout all the nooks and corners of not only this earth and the other globes of our solar system, but of the billions of stars and planets of all other solar systems, Mr. Clark has evidently been careering around at will in all directions, and so knows and asserts with positive assurance that *whatever is* anywhere and everywhere, is each and all *material*. Omniscience and Omnipresence alone can enable Mr. Clark to know so much. Now, if by "everything" he tacitly understands every *thing physical*, then his assertion is mere tautology and amounts only to this: everything material is material. But if he means to say that every being, all existence, life, soul, spirit, mind, intellect, and even time, space and power are all material, then he affirms what he neither knows nor can know, and is a blind leader of all who are blind enough to follow his lead. If he arbitrarily limits the meaning of the term *thing*, *anything*, *something*, to what is material, he gains nothing in argument thereby. So, too, the distinction between fine or subtle and gross matter avails him nothing. Also the confounding of force with matter, and assuming force to be material, is mere affirmation without proof and is what he can not demonstrate. So the assertion that "thought, emotion, volition, love, hate, benevolence, and sympathy, are all material forces," and that "consciousness is a form of motion," are mere assertions without proof, and which he can not prove. The only legitimate answer to such dogmatic declarations is a simple denial, and the counter statement that *not one* of those propositions is true. They are all false. We *can* conceive of something *immaterial*. In fact our conceptions are all immaterial and incorporeal, and can not be material in any proper sense of the term. Dogmatism is not argument nor reason. There are "Christian scientists," so-called, who go to the other extreme and affirm with equal positiveness that mind, soul, spirit, life and will, and their inherent attributes, are all that there is in the universe—the only real entities; and that matter and its pretended qualities are pure negations, mere nonentities. This school and that of Mr. Clark, are at opposite poles of thought, but stand on precisely the same ground of pure dogmatism, or simple affirmation, without the first elements of substantial proof. They offset each other —nullify and destroy each other, and leave the thinker, the truth-seeker, free to discard both alike, or, still better, to choose the true and good from both, but reject the one-sided, the false and the fanciful.

What Mr. Clark says about Tyndall shows that he fails utterly to understand him. His position was and is, that there lies an unthinkable, unbridgeable chasm between the processes of mind and those of matter, that neither the action, methods, nor results of the one can possibly be resolved into those of the other. So far from it being merely true that he *can not* explain the steps in the process by which cerebral molecular motion rises into consciousness or thought," he goes much farther and denies the possibility of any such transformation. The motion of nerve-molecules not only does *not* produce a thought or state of consciousness, but the thought stands wholly outside the dynamic circuit of the nerve-motions and is utterly alien from, incomparable with, and entirely heterogeneous from the same in its nature. Psychical phenomena are separated by an absolutely impassable gulf from the cerebral phenomena. That is Tyndall's position and wholly different from Mr. Clark's. The latter fails even to see that there is such a gulf. Tyndall's *supposed* inability to explain the *how* of certain merely physical processes of growth, development and change of state in material substances, is absolutely irrelevant to the question under discussion. It is noticeable, however, that in speaking of "cerebral motion *rising* into thought or consciousness," Mr. Clark unconsciously implies the falsity of his theory of thought being the product of brain motion; for how can that be a *rise*, which, on his view, must be a *fall*, since the creator and producer must be superior to that produced, i. e., the brain or matter must be superior to the thought or mind that results from its action. Yet Mr. Clark talks positively (though most absurdly) of "an explosion of cerebral cells producing the forces of love and hate," and of "thought being the result of the explosion of cerebral cells, as saliva is a secretion of the glands of the mouth."

And yet this same explicit materialist, with total apparent unconsciousness of his gross inconsistency, says that the intent of "the human organism is undoubtedly for the development of a refined interior organization, capable of continued existence as an individualized entity after the dissolution of the grosser external body." And so, too, he talks of "the spiritual body as a counterpart in every particular of the present body," and of "the spiritual brain generating the thoughts and enabling the spirit to use the force that moves the pencil" that writes on a slate without visible human hand or material brain in action. The last three quotations from Mr. Clark totally nullify the materialism of his previous statements, and are wholly inconsistent with the same. A logical mind must reject the one set of views or the other, and can not hold both, unless by using language and words in a sense so new and so foreign to common usage that it is impossible to reason with a man who uses terms in that way.

And yet, after all the above thoroughly spiritualistic statements, Mr. Clark comes back again to his old ultra-materialistic expressions, and cries out in conclusion: Away with an "immaterial God, immaterial soul, immaterial heaven, and adopt a common-sense materialism," and declares that "the universe is *alive* and has no storehouse for *immaterial nothings*." Am I who write this, and is Mr. Clark, who writes so many inconsistencies, each an immaterial nothing? And whence comes his life, and my life, and the life throughout the universe? And is it all, an immaterial nothing too? I *think* and thus know that *I am*, and only thus; for my consciousness is prior to all external perception, and I can have no perception except by a preceding consciousness, and can perceive nothing but the qualities that appear in my consciousness. I do not know, nor does Mr. Clark know that there is an outside world except by the cognition of inward consciousness. And yet he pretends that the outside, material world, is all that there is in the boundless universe. The idealists are much more reasonable who say that the evidence for mental existence is primary and immediate in the soul, while the evidence for material existence is secondary and inferential and not to be compared in weight with the former. Modern philosophy has generally come to the conclusion, that "all that the word *matter* really means is a group of qualities which have no existence apart from our minds," and also that it is "impossible to explain mental phenomena, as in any sense the product of material phenomena," and more precisely that *thinking cannot be a property or product of matter*. The concurrent testimony of the common sense of the world, as shown in the literatures and languages of all civilized nations, is to the same effect. To adopt Mr. Clark's materialistic theory would require us to shut up all the best books in all literatures and to banish all the best words in all languages. It is a jejune and one-sided theory, unworthy a true thinker, who comprehends the real meaning of life, mind, and man on the earth, or the aim and end of the order, system and gradual development of the successive onward and upward stages of matter and mind, in the progress of the universe. It is a set of half truths, that become whole errors to a mind that heartily embraces them, as we are glad to see Mr. Clark is unable to do, spite of his earnest efforts in that direction.

W. W. T.

MAN is arrogant in proportion to his ignorance. Man's natural tendency is to egotism. Man in his infancy of knowledge, thinks that all creation was formed for him.—*Bulwer.*

[Written for the Golden Gate.]

PSYCHOMETRY.

"The Dawn of a New Civilization."

BY JOSEPH RODES BUCHANAN.

In publishing the "Manuel of Psychometry" I have thought it not improper to speak of the science as "The dawn of a new civilization." In writing for the common newspaper (its readers having been kept in profound ignorance of the subject) it would not be expedient to attempt more than a statement of the simple experiments by which the science was developed and a few of its most devious applications in the study of character.

But to readers of the GOLDEN GATE, familiar with the fact of communication with the spirit world and the transcorporal power of spirit, I may speak more freely of the science for which in 1842 I was compelled to coin the name PSYCHOMETRY—a word from which the *literati*, educated in a false philosophy, turned away, and which the makers of encyclopedias and dictionaries neglected even to mention—Johnson's Cyclopedia alone having recognized it, though against the protest of its board of learned and distinguished collaborators, because it had a comparatively liberal editor. It is not strange that such bigoted hostility against a simple experimental science should still exist, when we remember that it is not quite a hundred years since human beings were burned alive in Europe on a charge of witchcraft.

PSYCHOMETRY has appeared as soon as it could safely be cultivated, for had I lived to introduce such a discovery a hundred years sooner (in 1742) there is scarcely a region in which civilization was sufficiently advanced to protect the teacher or practitioner of Psychometry from mobs, imprisonment and death. Even ten years after the discovery had been announced all such science was condemned by the leader of Calvinistic orthodoxy in the city of my residence, Cincinnati, as a species of witchcraft, odious to God.

That stern system of theology, which, at Geneva under Calvin, burned the good and wise Servetus, is necessarily the opponent of advanced science, for the diffusion of Psychometry involves as a consequence the death and burial of the false and soul-hardening theologies that have filled the world with terror, devastation and slaughter.

I presume my reader to be familiar with the fact that many thousand persons have so sensitive an organization that by holding a piece of manuscript in their hands or on their foreheads they can enter into sympathy with the character, feelings and thoughts of the writer so as to describe him interiorly from this sympathy, portray his character and describe his diseases, with such accuracy that even his friends could not do it better, if as well, and the attending physician might be instructed as to the nature of the disease. Of course, it is only those of superior endowments who obtain such *accuracy*, but the description by any respectable psychometer will show that he really feels the character he is describing.

If this were all, it would not be just to call Psychometry "the dawn of a new civilization;" but it is only a small part. Guided by a sound philosophy I find that with the aid of Psychometry I can explore all the physiological operations of the human body, as well as all the complex psychic powers connected with the brain, and thus solve all the problems for which many thousand physicians have vainly sought a solution in anatomy, pathology and the cruel vivisections which have tortured more than a hundred thousand animals. Indeed, all that biological science has achieved heretofore reveals less of the mysteries of life than we may obtain by using the sunlight of Psychometry, as I have shown in my work upon "Therapeutic Sarcognomy," the speedy and entire sale of which forbids my referring the reader now to its pages. Suffice it to say that sarcognomy explains the Divine plan of humanity—the triple combination of soul, brain and body, and the exact mechanism of their union. In the presence of this revelation of the Divine wisdom how comparatively small appear the questions with which medical colleges have been occupied throughout the century.

But much as Psychometry does for the proximate and present it is no less potent in reference to that which is remote in time and space. In my first publication I announced comprehensively that "the past is entombed in the present," and that from the relics of antiquity the psychometer could evoke all ancient history, and restore to our knowledge the prehistoric world. My own occupations forbade my giving much attention to the psychometric exploration of geology and paleontology, but I was not left entirely alone, and twenty-one years after my publication of the discovery, an able geologist, the late Prof. Denton, published his profund researches by psychometry into geology, paleontology and astronomy. That work by the brave and gifted Denton placed him far in advance of all cotemporary science, but he did not live to receive the laurel wreath with which he should have been crowned as a glorious victor at the head of the army of progress. Denton's three volumes entitled "The Soul of Things" will belong to the library of classics for the foremost people of the age. I shall ever be grateful for his valuable co-operation in labors to which I could not be devoted, for the field of Psychometry is so vast as to require a score of scientists for its cultivation.

Sufficient for myself has it been to show wherein and how Psychometry reveals the mysteries of life, revolutionizes medical science, enlightens and rectifies medical practice, alike in its diagnosis and therapeutics, rectifies the practice of education, guides and elevates all human life in the selection of friends and companions, the administration of justice, the enlightenment of politics, the guidance of nations, the rectification of theology, the enlargement of spiritual science, and the establishment of a broad, solid and comprehensive philosophy.

Does not all this, now beginning its development, really constitute "the dawn of a new civilization"? for there is no department of human life and no department of science which will not be enlightened and elevated by its influence, which, I think, has been fully demonstrated in the "Manual of Psychometry." But there is a higher department, a brighter side of Psychometry, which becomes the most luminous portion of the "dawn" and which Spiritualists alone will appreciate.

The culminating doctrine of Psychometry is that a Divine element exists in man, and that its common manifestations in sympathetic Psychometry, in the diagnosis of character and disease, in description of the remote and portrayal of life history, are but various manifestations of the one potential Divine faculty which can only be called intuition.

Every psychometric experiment is a transcending of the powers of sensation, memory and reason, to which the colleges limit human intelligence, and a demonstration of a power which does not depend on observation, on feeling nor on reason, for its acquisition of truth, but goes directly to the truth, grasps and realizes it, almost as one seizes on the facts deposited in memory by exercising the recollective power in meditation.

So wonderful is this intuitive revelation of truth that it gives some countenance to the old Platonic idea that the soul comes to earth freighted with all knowledge which it becomes unconscious of by contact with matter, until its latent knowledge is revived in moments of exaltation. This may be a mythical extravagance, but it is scientifically true that the interior of man, the highest soul power is of a divine nature, and partakes in proportion to its development of the *Divine Omniscience*, to which all things future, present and past, near or remote, are matters of consciousness.

Hence it is that in the superior development of certain individuals, especially in that development into which we are led by a true religion, the future is foreseen by the same inscrutable power by which any superior psychometer reads a past life history or portrays the events of by-gone ages.

Prophets there have been in all ages,—indeed, every well mesmerized subject is sufficiently in the sphere of intuition to make predictions about diseases and other events. The predictions of the prophets of the Bible are indeed vague and limited compared to what we shall have in the future, and none of them compare as to fullness and accuracy of detail with the famous prophecy of the Frenchman, Cazotte, just before the outbreak of the French Revolution.

St. Paul recognizes prophecy as one of the gifts that Christians should especially seek to cultivate, and but for the almost universal apostacy of the Church prophecy could be to-day a familiar fact, conspicuous in every religious organization.

The same Divine faculty which grasps the future and thus gives the highest lessons of wisdom grasps also the spirit world and brings man into its presence—into the communion of angels and all the love and refinement of heaven. The proper psychometer tells us of the post-mortem life of our friends—tells us of the truths current in heaven, and of the coming events foreknown to the wise, and who long ago dwelt upon the earth.

Does not Psychometry then emancipate us from the fables of antiquity and render of little value the words upon which creedal religion relies? What care we for the especial phraseology of the New Testament in which the authenticity or accuracy of any expression is beyond the power of scholarship to determine, when we can psychometrically determine whether the persons named ever existed, and if they did exist what were their true character and sentiments, and to how much of our faith and reverence they are entitled.

I have none the less of reverence and love for the illustrious group to whom we are indebted for the establishment of Christianity because I know them as I know other historical characters by psychometric portraiture and analysis.

The Bible was a book of religion for the half-enlightened ages that have passed, but if we would seek for high and holy principles we may go directly by psychometric intuition to the higher realms of the spirit world and find among the saints and heroes of humanity a wiser teaching than they could ever have given on earth, for while civilization has been slowly advancing here a higher civilization under far better auspices has been advancing there; and the wisest on earth may be greatly enlightened by communing with the wisdom of our exalted ancestors.

The continually increasing intercourse of the lower and the upper world is slowly bringing the spiritual atmosphere of heaven to ennoble earth life by the psychometric and spiritual methods.

In the blind ages of superstition this was accomplished by a controlling inspiration. The spirit world seized its most suitable mediums to teach, to prophesy, and to rebuke the sins of the age. It is still doing that work. But as man rises in intelligence and dignity he does not wait to be moved as an automaton, but becomes himself an active seeker of supernal wisdom and holiness.

He becomes conscious of the Divine element within, which may enlighten his judgment, and actively seeks the truth. He does not wait to be blindly moved but rises to the spiritual level of his exalted ancestors, and communing with them directly gathers the store of supernal wisdom and turning then to earth with the same divine light in his own interior, though a spirit cased in flesh, he applies the truths of wisdom to the conditions of life with a facility derived from the comprehension of his physical surroundings which is not within the power of the dwellers of another sphere. Hence we may look to Psychometry—to psychometric exploration of all things earthly and heavenly alike, for the future guidance and elevation of mankind, in which it will proceed hand in hand with spiritual mediumship, the active psychometric wisdom and the passive spiritual guidance working harmoniously to the same delightful end.

The tendency, however, of the future will be to the higher development of intuitive wisdom, and therewith of intelligence and self-reliance, which is the psychometric condition—not withdrawing at all from heavenly communion, but enjoying it ever as a sacred interior condition—in that life in which manhood and angelhood are united in undying harmony.

His "Sunday Sermon."

EDITOR OF GOLDEN GATE:

Allow me to heartily thank you for your response to Mr. L. Roberts, on the editorial page of the GOLDEN GATE, of Oct. 23d, just handed me by my friend, S. D. Green, your agent for Brooklyn. Very many so-called Spiritualists can read your reply with profit to themselves. I have read an article containing more real truth in the same space.

My experience in the investigation of this subject does not date back the number of years of many others, but I have endeavored to profit by what has been given me, and am always thankful for the truth regardless of its source or the style of its production. "Judge not that ye be not judged" means more to me than mere words. I know nothing of the laws governing spirit communications, nor of the trials through which spirit friends have to work their way to reach me; but I am always thankful for a communication from the Summer Land that appeals to my soul as truthful, regardless of the dotting of the "i's" or the crossing of the "t's."

I do not believe in over credulity, and in my feeble way endeavor to test all communications. I try to bring to the medium the best possible conditions, and during the four years of my investigations I am delighted to be able to say I have had the most satisfactory tests possible.

After all what do we know of this, to us, strange phenomena? Where is the individual or the publication of any kind that has yet explained the manner of production of the initial rap? We know it is produced, and that there is an intelligence behind it that appeals to our souls as truthful.

Let us all cultivate more spirituality; pluck out the beam from our own eyes and the number of frauds (not mediums alone) would be greatly reduced. The bridge between us and spirit friends would be greatly strengthened and shortened, and very many that are now waiting, hoping and praying for an opportunity to reach those of earth would not be driven back by our demand for test conditions. Again let me thank you for your reply. Thanks for the GOLDEN GATE; it is my Sunday sermon and read with more care than any other reading matter that I buy.

Truly and fraternally yours,

DANIEL COONS.

BROOKLYN, N. Y., Oct. 30, 1886.

Whitewashed Savages.

A missionary stationed at one of the South Sea Islands determined to give his residence a coat of whitewash. To obtain this in the absence of lime, coral was reduced to powder by burning. The natives watched the process of burning with interest, believing that the coral was being prepared for them to eat. Next morning they beheld the missionary's cottage glittering in the rising sun, white as snow. It was so beautiful in their eyes that they danced, they sang, they screamed with joy. The whole island was in a commotion. Whitewash became the rage, and happy was the coquette who could enhance her charms by a daub of the whitewash brush. Then contentions arose; one party urged their superior rank, another obtained possession of the brush and valiantly held it against all comers; a third tried to upset the tub in his eagerness to get some of the precious cosmetic. At last to quiet the hubbub, more whitewash was made, and in a week not a hut, a domestic utensil, a war-club or a garment but was as white as snow; not an inhabitant but had a skin painted with grotesque designs; not a pig that was not whitened; and mothers might be seen in every direction capering joyously and fairly yelling with delight at the beauty of their whitewashed babies.

Does Matter do it All:

EDITOR OF GOLDEN GATE:

I notice in your journal of the 30th of October, a communication signed "W. W. T.," wherein the materialistic school have again met their Waterloo. They are once more called upon to explain what brain emanations produce intelligent writing upon slates in the presence of a spirit medium.

In the GOLDEN GATE of April 17, Mr. T. B. Taylor, (a materialist), advertised to wit: "Can Mr. Stoddard or any other human being point to a single example of life and intelligence outside of organization?" In answer I referred Mr. Taylor to this same phenomenon of "independent slate writing" as a production not having physical brain origin. The gentleman never answered me on that point, and I conclude he cannot do so. He would have either to deny the fact of "independent slate writing," or admit the existence "of life and intelligence outside of organization." He dare not take either horn of the dilemma, so he kept still on the proposition. No amount of speculating will clear the materialistic school of such incumbrances upon this vital point. The facts remain all the same, to wit: that back of physical organism, molecular life, brain, or cerebral action, there is an intelligent motor at work. Call it what you please, I call it a spirit individualized by each soul which is eternal. This is the conclusion I settle down upon, and just as soon as the materialistic school informs me whence the power and intelligence comes that goes about writing upon closed slates, I am ready to prove it to be the same that moves upon the "gelatine dot," and through and by it produces physical organisms.

The materialists teach, in substance, that a certain quantity of cabbage and beef steak taken into the human stomach, will, under certain conditions, produce brain action, which, in turn, produces intelligent ideas; but they have never yet informed us what produced the human brain or stomach, or caused them to adapt means to ends. Please tell us this one thing, gentlemen, and we rest on the field of battle. You must either admit the existence of spirit organisms back of all phenomena of a physical nature, or deny the fact of "independent slate writing." If you deny the facts in the latter case, you may just as well deny that the earth moves, or that the sun shines. We, as Spiritualists, are not willing to believe that consciousness—the power to feel, to think, to love, to do, etc.—has its origin with or in material substances. The idea is too gross for assimilation with our refined spiritual natures.

The food our physical bodies require is but means the spirit uses to produce the phenomena of physical life on this plane of existence. Back and over all is the spirit of man eternal. You may destroy this physical organism; you may burn it to ashes and scatter the ashes to the four winds of heaven, yet the spirit will have the power to again, under proper conditions, gather them together and combine their elements into a new and beautiful form or instrument, and again through it manifest consciousness and the adaptation of means to ends.

This is what we understand Spiritualism teaches; and, if true, it will, ere long, sound the death knell to materialism. We, as physical human beings, are only conscious when we are made so by our spirit organism. Withdraw consciousness and we have only animal life left, which has its secondary origin in the physical brain and nervous structure, and can only exist a very short time separate from the power of the conscious spirit. Materialism is cold and heartless. Its devotees are always looking down and in the wrong direction for truth. Their brains are but one story high; consequently they have no spirituality, no hope, no desire to live after this life; they are material all the way through. All that is worthy of their consideration, or that they know or care anything about, belongs to the world of matter. They never look up into the spirit world, or ever think there is anything there worthy of investigation or consideration.

Happy, intelligent Spiritualists, who have been saved from this living hell of materialism, can realize their superior and elevated condition when spirits come to them, showing their bright forms, and point away to their homes in the spirit world, where only love can reign supreme.

This is our reward for the honest recognition of truth, and by and by the pearly gates will swing asunder and we shall enter into those spirit mansions, that were prepared by us, before we entered this physical world; and then we will see and know the origin of all life in all worlds. Thus will the cold and cruel monster, materialism, die, and there will be none to deny the existence of the ever loving and eternal souls that have lived through all time, the creators and sustainers of all material things.

"W. W. T." is not willing to believe matter does it all. His language is select, the ideas clear and forcibly expressed, and he gives the materialistic school a dose that will cause something more than a "molecular movement," if they undertake to swallow it as a whole. Our friend and brother has sounded the key note to a great revolution that is dawning upon materialism. Consciousness, the power to will, to be, etc., do not belong to the material organism, but are spiritual attributes incarnated by the soul in mortal form for a purpose, and are withdrawn when that purpose is consummated. So the spirits inform me between closed slates.

A. M. STODDARD.

OAKLAND, Nov. 5, 1886.

[Written for the Golden Gate.]

Re-Incarnation.

Re-incarnation is a *fact* old as the everlasting skies, a truth from which other truths have had birth, a fact demonstrated, proved by those who know from actual experience. A record has ever been kept in the higher life, and from its pages the angel world is bringing facts with which to enlighten the world of humanity. To many, both in earth land and in the spheres, it is looked upon as a vague chimera, yet we of the better land give it as a fact, an actual *law*, through which alone the soul of man unfolds its divine powers and reaches angelhood; becomes strong and masterful, capable of controling matter, making that subservient to his will, which has become divine through its own unfoldment. We reach back in thought to the infant existence of man; when as babes Deific we left the love atmosphere of the Father, the birth-place of the soul, from whence we were thrown off, or sent out in soul sparks, dual in nature, possessing as our birth-right immortality and purity. We entered a world of matter, became incarnated in materiality, our feet first pressed the soil of earth land, where we dwelt, conscious only that we lived and enjoyed that state of existence. We then gained to ourselves only that which we were then capable of appropriating and using as our soul need and for our best good; that life was of itself a necessity, but the end was not seen or comprehended. Conscious of the bliss of living, yet undeveloped in the soul's possiblilities, we were not yet fitted for our immortal home even in the world of spirits, for not yet had we gained the robes immortal. After a time came an end of even the spirit unfoldment which was then ours. Not one of the children of the Infinite will remain for eternal ages where the first incarnation leaves them, nor wear the robes evolved therefrom. We have merely then learned the first letter of a long alphabet of life, and must seek again other classes in its school, where we may patiently con the lessons that are ours to master, and thereby grow in knowledge and wisdom, becoming both pupil and teacher—pupil of those before and above us, and teacher to those coming after. And so, when again the voice of Deity is heard within the soul, saying, "Come up higher," it is heard to be obeyed, and again must we seek the valleys of incarnation; for we must tread every foot of soil before us ere we reach again the heights—ere we have evolved our divine powers and return again to our Father's house, strong, undividualized spirits, redeemed from all which bound us to earth, free from all which could bind spirit to matter. Not yet can we claim heirship to the Infinite; not yet have we unfolded our own possibilities; not yet become possessors of that which will enable us to brave the wonders of the universe; not yet become a law unto matter. All this is then before us, and again and again will the twain, yet one life, seek avenues of incarnation until all its lessons are learned and we find ourselves ready prepared to go forth on missions of love to other worlds, doing the Infinite will, no longer Deific babes, lulled to rest in the arms of love, but strong men and women, working in the mighty universe of God.

The soul mates must of necessity gain from both worlds—reap from both fields of experience. Therefore it is best that one seek the fields of earth while the other remains in the sphere as guardian. Thus the book of life contains records from both sides of time's tide, making at last a complete record of human experience when both are again united in the home of the soul. But ere that time comes the intervening years must each make their record. Whether this be glad or sorrowful, sweet or bitter, and whether the paths be thorny or flower-strewn, rough or smooth; whether the days be bright, cloudy, or stormy, all must be endured to the end. No power can prevent this. All life's paths may be sweetened by love and gladdened by sunshine—may in a measure be made smooth, yet we must tread them to the very end,—

"And in that morning we shall know
Why thus our path in life did wind
Through blooms and briars strangely mix't
Till peace's sweet boon was hard to find.

Given through a member of the Order by Saidie.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels Order of Light.

BALDWINSVILLE, N. Y.

W. J. COLVILLE.—Last week, after going to press, a note was received from St. Louis, saying: "This (Sunday, Oct. 24th,) is a red-letter day for the Spiritualists of St. Louis. Richmond Hall was crowded on the occasion of W. J. Colville's visit with representative and highly intelligent avdiences. Lectures, answers to questions and poems were all received with unbounded expressions of delight. Two meetings on Sunday and two were to be held on Monday." From there he went directly to Boston to resume his work there.—*Spiritual Offering, Nov. 6th.*

Modern Mind-Cure.

[Ninetta Eames, in Golden Era.]

A good deal of interest has been expressed the last year or two on the subject of mind-cure. In America the movement built its stronghold in Boston, which city is proverbially celebrated for its iconoclastic tendencies. Here, under the influence of such teachers as W. F. Evans, and Mary Baker Eddy, president of the Metaphysical College there, the belief has made rapid strides, and many of its converts are now found in various parts of the United States. While these teachers agree as to the *results* of the practice of mental cure in the healing of diseases, there is a great diversity of opinion with them as to the *motive* power.

Among them three are prominent. The first holds that the cure is determined by the spiritual condition of the patient; the second, that it is affected by a simple act of faith such as Christ and his apostles taught and practiced; and the last, that the will alone is the lever that removes this mighty incubus from humanity. These three branches come under the general term of mind-cure, how incorrectly can only be estimated by a settlement of the question as to the actual seat of the will, or if mind and spirit are identical.

In considering these specific classes of Mind-Cure, we will begin with the first as requiring a more lengthy elaboration than the other two. These claim an ancient derivation of their faith in the doctrines of Pythagoras and the occult philosophy of Egypt, Chaldea and India, and the teachings of Plato, that king of speculative philosophers. In more modern times, the subject is beautifully set forth in Berkeley's "Principles of Human Knowledge," and subsequently presented under a variety of modifications, by a succession of German metaphysicians. One of these, Brockhaus, says: "Idealism, in antithesis to realism, is that philosophical system which maintains not only that the spiritual or ideal is original, but that it is the sole actuality." In other words, creation is first in idea and is essentially generating. Just as the ideal picture must be born in the mind of the artist before the vision can be perpetuated on canvas. The latter could not exist without the former.

Ideas are the causes of all material entities. "Things seen," says Paul, "are temporal, but things unseen (by the outward sense) are eternal." This realm of ideas is the "intelligible world," "the truly existing things," of Plato. There is behind every object the pre-existing idea of it, which is its soul and cause. The outer world is but the pattern of the inner world.

This is the basic principle of this trancendental philosophy, and must be admitted before we can proceed farther. If, according to Berkeley and Locke, ideas are the only objects of vision, then we are forced to the startling conclusion that matter is but the shadow of a real substance which is the internal conception of it. And, following this anology still farther, we are bound to reach the possibility of the physical eye not being necessary to the perception of things.

When possessed of this rectitude of mental vision, what may not the soul attain even when an inhabitant of "our earthly tabernacle?" Its freedom would be assured at any time. In this state it would have the properties of a disembodied spirit, and could psychologically speak to another mind far or near. It would act above time and space. This separation would occur without a trance and with no observable change in the person. Swedenberg would call this condition a "state of perfect wakefulness." The arcana of the Platonic philosophy fully elaborate this question.

The author of Genesis has presumably expressed the same thought in his opening panorama of the Creation: "These are the generations of the heavens and of the earth, when they were created in the day when the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew."

This knowledge of certain mental forces and spiritual laws is said to be possible to all. This statement will be deprived of a part of its marvelousness, if we can be persuaded to think of ourselves as spirits *now*, as much as we shall be when we lay aside this mortal covering. This immortal *ego* is the center of our existence, and that from which all things for us emanate.

If we do not perceive this while "in the flesh," it is because our sight is superficial. "It is only the finite that suffers," says Emerson, "the infinite lies stretched in smiling repose." If the true existence of matter is in the mind, then any mental change must make a corresponding change in the body. The fundamental law of this doctrine of mind-cure is that *our actual condition is what we believe it to be;* or, in other words, the immortal in us adjusts the body in harmony with itself.

To apply this principle, therefore, to the cure of disease, it only becomes necessary for us to form the true idea of ourselves in spirit to compel the outer form to copy its inner lineaments. Disease has its counterpart in some spiritual wretchedness. Evans says, "To begin our search for this true *elixir vitæ*, let it be observed that all desirable mental conditions are already in the spirit of every man as a possibility." They only wait recognition by us. They may be dormant but are susceptible of being aroused to conscious activity. To allow our mind to dwell upon our malady but directs the nerve forces in that channel like a stream turned into a new course.

All evil is so much death, while good is absolute and positive. To think right, then means to obtain not only the greatest spiritual strength, but also the highest physical excellence. We commonly say, "I am sick or suffering," while in reality the real I, the spiritual *ego* is not subject to disease, but is always well and happy. To perceive this, and hold to it with a divine stubbornness in spite of the senses, is to command unlimited power not only over our bodies and souls, but the bodies and souls of others. When we act mentally in ourselves or others, we simply work in unison with the intelligent forces of Nature, who is under divine orders to be subject to the control of spirit.

> "Think truly, and thy thought
> Will the world's famine feed.
> Speak truly, and each word of thine
> Will be a fruitful seed.
> Live truly, and thy life will be
> A great and noble creed."

When we think the real truth of a person, with an intense desire to benefit him, our impress is transferred to him, and this feeling will be born in his mind, "I am not sick." Our thoughts are contagious. "The spirit always is present with him who is the object of thought." This is a principle of the Hermetic philosophy, and is a larger influence than is generally recognized by modern science. The inmost calm of the heart can never be disturbed. It is one with the Father, and must possess a degree of His deep tranquillity and imperviousness to pain. To accept this as a fundamental fact makes the way easy for our mortal minds to believe that these bodies can be controlled, and directed into perfect health by spiritual rulership. To separate and cast out in thought sin and disease would be the Platonic and Pauline conception of redemption. We shall live greatly if we have dominion over the body and its senses. That this power can be reached within ourselves and diffused over other minds, is most zealously believed by these enthusiastic believers in mental cure. Whether we are prepared to accept their doctrine or not need not prevent us from a full appreciation of its Christ-like strength and purity. To be a faithful follower of its principles one must cultivate the highest qualities of mind and soul.

Next to this sect in modern mind-cure comes a smaller band of devotees whose stainless banner bears the Master's words, "Thy faith hath made thee whole." Their doctrine is touching and simple, and is as easily comprehended by Christ's "little ones," as by those who are old in the faith. While their brothers, whom we have just discussed, build their philosophy on an intelligent acceptation of metaphysical laws which govern all human souls, they lay aside all natural laws as being superceded by the miraculous gift of faith as taught in the gospels. The former includes the Christian religion, and professes to offer the only scientific explanation of its miracles; the latter are satisfied that it will be unto them according to their faith, and not their intellectual conception of any law. This perfect faith comes only with much fasting and prayer, and is the highest gift the Creator bestows on man. It is free to all. Any thirsty soul can drink from its living waters. This wonderful power is promised to the Apostles: "In my name shall they cast out devils; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Certainly this phase of mind-cure has for its support a host of Scriptural texts which stagger the most persistent of orthodox opponents. Indeed it is hard for an unprejudiced observer to see the flimsy bulwark behind which such opposers try to conceal themselves. There is no plainer promise throughout the entire New Testament than this of unlimited power, which should be given to him who had the full measure of faith. The necessary wholesale slaughter of all known laws of physics to attain this altitude, fills the mind of the honest infidel with horror and regret. But to the Christian it is the crest of his aspirations, his true Nirvana, its ends to be sanctified to the noble work of saving souls from the darkness of unbelief.

This method of bodily cure implies not only a sublime faith on the part of the healer, but a corresponding faith in the mind of the patient. When these conditions do not exist, the cure can not be effected. There is no long course of perplexing study, no immersion in the fathomless sea of metaphysics, to obtain this pearl of great price. It is a divine gift that is bestowed on the soul that unquestioningly accepts the inspired Word. The "why's" and "wherefores" of reason are regarded as so many pitfalls for the feet of the unwary, and not to be approached under divine penalty. Paul's words, "He that doubteth is damned; for whatsoever is not of faith is sin," take awful significance in their eyes, and they patiently endure what they had not faith enough to prevent. If they blame themselves for their suffering, it is in a spiritual and not in a physical sense. "O thou of little faith, wherefore didst thou doubt?" All misery, to their exalted understanding, is of the nature of a blessing.

There is no doubt but some wonderful cures have recently been made by these faithful workers. There are persons so delicately alive to soul-impressions, who live so largely in their spiritual natures, that they readily obey the "Come" of the Savior, and, unlike Peter, their faith is great enough to upbear their feet by His side as He walks over the billows toward the ship that sets sail on the heavenly seas.

In direct antithesis to these faith teachers are the mind-cure believers who place the human will as the foundation stone of their structure, and the sole power in the mental cure of disease. This is not necessarily a materialistic branch of our subject. Its adherents do not think we need go deeper in the mine for this special gem; we find what answers its purpose near the surface. They will cite convincing illustrations of the tremendous force of will when projected in the form of a command. They believe this power can be used to compel conditions in ourselves and others. It is a common saying we have all heard, "If it were not for his will he would have given up long ago," or "She would be sick if she dared be, but his will so overpowers her that she will die on her feet," and innumerable like instances come to the minds of all who give any time to the consideration of the matter.

We must admit that when the will is used to its full extent it can perform feats that fill us with amazement and awe when intelligently applied. Its power over matter has been too frequently demonstrated of late years to make it possible to doubt its resistless strength. The unprejudiced student of this subject will learn to distinguish the marvelous acts of the will from the greater or similar ones of the spirit. If we prove a phenomenon to have its origin in the human will, so much we have settled for ourselves and others.

Without the slightest inclination to disprove supernatural or spiritual agencies at work among us, we earnestly recommend the calling of things by their right names. Let us "render unto Cæsar the things which are Cæsar's," not hesitating to proclaim, "This is of the will," or, "This is of the spirit," even by so doing we place ourselves open to unfavorable criticism.

That much can be accomplished by the will can not be disputed; but that it could be made all-powerful in curing diseases is an open question to most of us. Of the three classes of mind-cure we have briefly discussed, the first is certainly the most fascinating as well as the most philosophical. It is impossible to do the entire subject justice, with its myriad ramifications, in a short essay which can only, wing-like, brush the top-most summits of this mighty range of metaphysics. The path is made straight for the student, for there are many "Johns" preaching in this wilderness. At their head stands such names as Kant, Locke, Krug, Lossius, Fichte, Hegel, and Brockhaus, not forgetting our beloved Emerson. With this royal endowment the subject of mind-cure is certainly worthy the thoughtful attention of men and women who would be sure to find it an interesting if not a profitable study.

Cheering Words.

FRIEND OWEN:—If the four copies I have seen of the GOLDEN GATE" are a sample of what they all are, truly it is a GOLDEN GATE-way into a higher life on earth, as well as hereafter. It is *the best* spiritual paper I have ever read, and I have seen many good ones, too! But the GOLDEN GATE leads into pleasant, happy ways of thought; not wrangling with a neighbor, or some party the reader is not interested in. If there are *frauds* among the mediums, let them alone. If there are noble, true, workers, cheer and aid them, by word and pen, seems to be your motto. I have long looked and waited for the *perfect paper* wherein all of good is contained, and all of bad left out,—where every living topic of the day is discussed, and mens' and women's thoughts were allowed expression freely.

I wish I was worth a million, that I might aid your enterprise, and send dozens of copies weekly into homes that ignorantly denounce Spiritualism.

It is too late to stop the spread of this great truth now. It is creeping into every sect and home nest. The leaven is at work. A Mormon lady told me, a few days ago, that her husband, nor she, did not care to believe in Spiritualism, but yet he had a strange gift. If he went into a sick person's room he could tell whether they would die or live, as he *saw* the dead body lying beside the living one, if they were to die. She believed some people had *gifts*, but it was not Spiritualism, oh no!

Another friend, (a pretty school ma'am) in looking at a spirit picture in my album, told me her father and mother were both Spiritualists, and Judge M.'s wife also, who lives near. So the angel world is closing in around us; on every side we meet their silent and angel ministerings, and such papers as the GOLDEN GATE open new pathways and make wider the way to the beyond, where we are all wending our way, slowly and surely.

Fraternally yours,
L. P. J. HERRING.

LOS GATOS, Oct. 20, 1886.

THE *Lowell Courier* has constructed the following ingenious palindrome: "No, it is opposition." A palindrome is a sentence that reads the same forward and backward.

GOOD health is catching, and all are benefited by contact with healthy people. Ill health is also catching, and the most healthy person is depressed by contact with the sick.

Teaching Buddhism.

[New York Sun.]

The announcement made in the *Sun* recently that New York is to have a place of workship or public meeting for the rapidly growing Buddhist societies has created much interest. In consequence of it the New York Aryan Theosophical Society, at its meeting last week, was attended by strangers seeking the names of the officers and wanting information relative to the matter. The meetings of this society are open only to members, and the strangers were unable to secure the desired particulars. The *Sun* stated that Eastern teachers had been interested in the efforts of those who ask for instruction in this country, and in several instances Western pupils had come in direct contact with the priests of this religion in Europe and India. From private advices it is learned that a Hindoo graduate of the university of Bombay and a high-caste brahmin, Mohini Mohun Chatterjee, is to come to the United States from London shortly. He has been teaching in London and on the Continent, and is now to come here, where he will undertake the active work of the *Guru* on his arrival. He has the approval of the brotherhood in Thibet and has worked with the sanction of this body in Europe for the past two years. When he reaches here the study of Aryan literature will be undertaken in earnest by the disciples.

The want of a succinct explanation of the spread of this most ancient of all the religions, and of an exposition of the beliefs of Buddhists is felt, and the *Sun* gladly supplies the public with this information—difficult of obtainment in this country. Every genuine Buddhist is sworn to obey certain mandates, and to bring no reproach upon the doctrines of Lord Buddha by any mistaken opinions or conclusions. For many years the study of Sanskrit has been under way by English scholars, and Max Muller in England and a number of eminent professors in Germany have been opening up the treasures of a literature unknown before in the West. The people of the United States have not been so much in the current of this literature as have Europeans, but it is a remarkable fact that Americans more universally and quickly appreciate the philosophy of Buddhism than any western nation. Some years ago the cultivated class of Hindoos could not be induced to believe that the money-loving, energetic, practical American had a perchant for the mysticism of the East, or cared for the religion that came down to them, in essence, from the forefathers of the race—the Aryans. But such has been proved to be the case, and there are thousands of people to-day where ten years ago there were but a few dozens anxious to know the subject.

Letters received by Indian pundits since the publication of "The Light of Asia" have amazed them, and the demand for the standard work on Buddhism has led to the translation of many volumes. Indian scholars have been sent from Bombay and Calcutta to England to do the work, and the catalogues of London publishers show an immense activity in this direction.

The whole school of French Positivists have become practically Buddhists, and the German scientists, says the eminent Professor Ernst Hæckel, are fully of the opinion that the Buddhistic theory of the eternity of matter and force and other particulars were identical with the latest deductions of science.

Very few merely scientific men in America are interested in esoteric study, but when any individnal among them has taken up the study of esoteric Buddhism they have found it to represent a true individualism utterly at war with the theory of miracles, and unlike any other spiritual teaching in that it is identical with the position of modern science as explained by the late Professor J. W. Draper and others. The followers of Buddhism claim that it is, as taught six centuries before the Christian era, a perfect code of morals, and philosophy broad enough to have anticipated the inductions of modern research and speculation. Buddhism teaches right belief, right thought, right speech, right doctrine, right means of livelihood, right endeavor, right memory, right meditation. He who keeps these *augas* in mind and follows them, says a teacher, will be free from sorrow and may reach salvation from the miseries of existence. Buddhism teaches re-incarnation or rebirths, and the doctrine of Karma. Without a thorough understanding of these two points it is useless to try to master the philosophy. It is not in the province of an article like this to outline a religious belief, but it may be of interest to state that the explanation of the re-incarnation theory is this: That the unsatisfied desire for things that belong to the state of personal existence in the material world is the cause of repeated rebirths. This unquenched thirst for physical existence is a force, and has a creative power in itself so strong that it draws the being back into earht-life. This doctrine is in reconciliation with science, inasmuch as it is the doctrine of cause and effect. Science teaches that a man is the result of a law of development, from the imperfect and lower to a higher and perfect condition. In other words, it is the doctrine of evolution.

The stumbling-block to Western students, who have been reared in the belief that this life is the only one that exists for action, and that succeeding it is heaven or hell, is the doctrine of repeated lives, each one being the result of previous ones. Buddhists repudiate the doctrine of a personal God. They consider such a belief as utterly absurd. The philosophy teaches the highest goodness without a God—a continued existence without what goes by the name of "soul"; a happiness without an objective heaven; a redemption by oneself as the redeemer, and without rites, prayers, penances, priests or intercessory saints. In a word, Buddhism is a pure moral philosophy, which assumes the universal operation of the law of motion and change, by which all things, the world and all forms, animate and inanimate, upon them are governed. Man, in the words of the Eastern doctrine, must work out his own salvation, without fear or favor, and re-incarnate as often as his Karma necessitates it. When the desire to repeat himself has ended he reaches Nirvana, the highest state, where rebirths are unknown. The religion of Buddhism, says its followers, is one of noble tolerance, of universal brotherhood, of righteousness and justness. It inculcates obedience to parents, kindness to children and friends, mercy toward the brute creation, indulgence to inferiors, reverence toward Brahmins and members of the order, suppression of anger, passion, cruelty, or extravagance, and tolerance and charity.

In countries where Buddhism prevails there are temples for the followers of Buddha and it has been thought best by the older Buddhists in this country to have a meeting place where the more learned may teach the younger members and give aid to all who ask it. There are no converts to Buddhism because it is not a religion in the sense that Westerners apply this term. It is a moral philosophy, and one that must be grasped by the intellect and accepted by the intuition. It is remote from the emotional, and has no such props for its students as are offered by orthodox religions. The American Buddhist feels a natural reticence in discussing his reasons for embracing the doctrines of Buddha, and it is with great reserve that any of them give information. Recognizing a growing demand on the part of the public for a better understanding of the matter, one or two have spoken. The interest awakened will be more met during the winter by the Hindoo teacher, who has announced his intention of making a stay in the United States, and will be first in New York. It is likely also that A. P. Sinnett, the author of "Esoteric Buddhism" and other works of a kindred nature, will be in New York to lecture this season. From present appearances it looks as if the fashionable diversion this Winter will be lectures on mysticism, and the most popular books will be a revival of Bulwer Lytton's "Zanoni," "The Coming Race," and works of that character. In English literary circles Buddhism has been a fashionable study for several years, and all the signs point to its early adoption here as a fashionable study.

State Spiritualists' Association.

EDITOR OF GOLDEN GATE:

The Spiritualists of Oregon met at Salem Oct. 30th and 31st, as per published call, and organized a State Association and elected their officers. The best of feeling prevailed during the convention. The preamble and resolutions adopted have the true ring of Spiritualism. One, and perhaps the main object of the Convention, is to make arrangements to put into the field lecturers, trance speakers and mediums, to aid the spread of the truths of our blessed cause, and to organize auxiliary societies thoughout the State and the Pacific North West. The Board of officers are intrusted with full authority to appoint and commission these ministers of the Gospel of everlasting truth. There was also appointed, as advised by the spirits, a Board of four trustees to select a suitable location and secure grounds for camp-meeting purposes to be centrally located and not far from Portland, to be designated the North Pacific Spiritual Camp-meeting Association, with power to improve and arrange the ground selected, and they further recommended that a grand camp-meeting be held next Spring as early as practical.

Thus you see the ball is rolling, and if you do not hear of a rapid growth in our part of the reservation, then I am no prophet. C. A. REED.

PORTLAND, Oct. 3, 1886.

MR. ZHINDERAJAHCARIAHBUNBURREE, a Hindoo, reposes in the Louisville jail with a charge of drunkenness against him. A single policeman escorted the distinguished foreigner to the station, but it required two patrol wagons to bring in his name.—*Louisville Courier-Journal.*

THE earthquakes of last month made three large cracks in Flat Top mountain, Tazewell county, Virginia. One of the chasms, which crosses a wagon road, had to be filled with large trees and boulders to permit the passage of teams.

THEY were speaking of a Buffalo bride's trousseau: "Were her robes made in Paris?" one asked. "Oh, no," another one said; "they were all made in Buffalo. She takes pride in wearing nothing but Buffalo robes."—*N. Y. Sun.*

AN affected mamma, on a Sixth avenue car, told her little girl to look out of the window and see if she could see her dear papa. "Why, mamma," said the child, "is you dot done bein' mad with him?"—*Boston Traveler.*

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

734 Montgomery Street, San Francisco, Cal.

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TERMS:—$2.50 per annum, payable in advance; $1.25 for six months. Clubs of five (mailed to separate addresses) $10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

☞ All letters should be addressed: "GOLDEN GATE, No. 734 Montgomery Street, San Francisco, Cal."

SATURDAY, NOVEMBER 13, 1886.

THE HAPPY MEAN.

The great majority of human beings live for their own selfish ends, and for the enjoyment of the present hour. They take little thought of the morrow, or of the welfare of their fellow beings. And they are not so much to be blamed, after all, as society is at present constituted. For whoever takes no thought of self, but lives wholly for others, would be very apt, ere he was aware, to find his bank account exhausted. He might have heavy deposits to his credit in the Bank of Good Deeds in the Land of Souls, which would come very acceptable to him some time in the future, but which he could not make available just now for the payment of house rent, or for the purchase of food and raiment.

Hence, it is necessary, as well as entirely proper, that every human being should exercise prudent thrift in taking care of himself—in laying by a sufficient store to meet the vicissitudes of life and the needs of old age, as well as to provide comfortably for those who, by the right of kinship, depend upon him, and for whom it is his duty to provide.

Conceding all this, still there is a wide margin for good deeds in every human life, however humble. In fact, it is among the poor and lowly that one naturally looks for that self-abnegation, and the exercise of that charity and gentleness that lift man up to kinship with the angels. No one who has not lived much among the poor can estimate the high quality of goodness to be found there—the self-sacrificing devotion, the open handed generosity, the sweet and gentle refinement of character.

But a manly soul, wherever found, whether among the rich or poor, is a pearl of inestimable price. For it there are possibilities of happiness and usefulness in the life to come, beyond all that the selfish soul ever dreamed of. It is born to the purple, belongs to the royal guild, and is of the true succession to a spiritual kingship, in comparison with which all earthly potentialities sink into insignificance.

While living in a world of unjust and oftentimes cruel competition, man is obliged to live and act more or leess selfishly, purely in self-defence, still there is a happy mien which all should seek. In living for self we should also learn to live for others. We should cultivate those amenities and charities, both in thought and action, that will admit of thoughtful consideration for the welfare of others. We should be as liberal in acts of benevolonce as a prudent regard for our own needs will warrant.

This is only a qualified goodness, after all, and not the kind that the world will witness in the golden age to come. Then, taking no thought of self, each will seek his neighbor's highest welfare. But it is the best that can be expected of the most advanced souls, in their present environment.

WILL THEY PROFIT BY THE LESSON?—Small as was the Prohibition vote in the recent election in this State, it was nevertheless of considerable significance to the party leaders of the defeated party, who saw fit to ignore in their platform and nominations all reference to temperance principles, leaving the saloons to deal out their misery and woe unrebuked. These prohibition voters are all, or nearly all, from the Republican ranks. In this election they held the balance of power, and could readily have turned the scale for the Republican ticket. Is it possible that the party will profit by this much needed lesson? Can it not see that it must change its attitude towards the temperance cause, or suffer continued defeat? There are times when adversity is the best thing that can happen to a party. Let us hope that this discipline of defeat will open the eyes of the party leaders to the necessity of some concession to the temperance sentiments of the State.

THERE seems to be but one remedy, and it must come—a change of ownership of the soil, and a creation of a class of land owners on the one hand, and of tenant farmers on the other—something similar to what has long existed in the older countries of Europe.—N. Y. TIMES.

Fine sentiment for a leading journal of the day in a Republic! We do wonder if the *Times* knows anything about the workings of the landlord system of the Old World? It appears doubtful. As for "a change of ownership of the soil" in this country as a remedy for preseut and prospective social troubles, it is already coming about too fast. How to prevent its progressing any farther is one of the most perplexing and serious problems of the day to our best legislative minds. The time was in this country when all its families had more or less possession of its soil; all were comfortable, and there were no tramps and little crime. What was good in its results then would be better now, when so much more is depending upon it. Break up the land syndicates, divide the numerous acres among honest American citizens, and it will be found to work better than landlordism.

A MAJORITY OF ONE.

There is a legend of some ancient pagan scripture—as related by Max Muller—to this effect. That once upon a time the gods (or spirits) sought to obtain mastery of a certain human being. They made the attempt and failed. Confused at their defeat, they strengthened their forces, and tried again, and again failed. Then thoroughly aroused, they brought to bear all the powers at their command—spirits of earth, air and fire—of heaven and hades—and moved down in solid phalanx upon this one individual soul, and again they met with a signal failure. Then they sought to know why they were unsuccessful—how it was that a single individual could thus withstand their combined assault—when it came to pass that the man they sought to overcome was one who had obtained perfect mastery over himself.

The lesson of this legend is that one is a majority with God, and a perfect man is that one. In other words, there is no power in the universe able to overcome a human being who is firmly anchored to the Divine Soul. He can face legions and never falter. He can not be swerved from the line of integrity he has marked out for his soul to follow, so much as by a single hair's breadth.

Is it possible for all humanity to become thus omnipotent over evil? If it were not, then is the creative plan a sublime failure? Indeed, it is possible for every human being to become so godlike in all of his attributes—so perfect in health of mind and body—so just in his dealings with his fellows and with himself—so pure in thought and action—that he would be "one with God," and hence superior to all the powers of darkness in the universe.

Not that man, in his present condition, all diseased with sin and ignorance, is capable at once of rising to such sublime heights of moral and spiritual grandeur. He must first be made whole, and when he is made thoroughly whole he will then become perfect.

In the light of this great truth the end and aim of all reformatory effort should be to arouse the dormant faculties of the soul into healthy action—to subordinate the lower or animal nature to the higher or spiritual—to evolve and unfold the God in man, and thus lead him out of error into truth.

And this can only be done by calling out the best in man—not by exciting the worst passions and emotions of his undeveloped nature by harsh judgments, bitter condemnation, and cruel antagonism. He must be led by a gentle and loving hand into "ways of pleasantness and paths of peace." He must be impressed with the divine possibilities of his nature—with the infinite capacities and powers of his own immortal spirit.

There is no greater impediment to human progress than the fatalistic idea entertained by some that man is the absolute slave of environment—that he does just as well as he can, and could not do better or worse than he does. Once imbued with this thought, and all stimulation to special effort to overcome evil and attain to higher ideals of life naturally ceases. The incentives of aspiration, of hope, of ambition, become no longer the keen spur to increased effort.

On the other hand man should be made to feel—and every fibre of his being should be quickened and thrilled with the glow of the divine thought—that he has it in his power to shape his surroundings—that his soul, being one with the Divine Soul, there is no limit to its powers and capacities, save the limits of Omnipotence itself.

Thrilled with the thought that the soul is the all of being, and sovereign lord over all the baser elements of physical life, what vice of habit or appetite is there, what sin of ignorance or heredity, that man can not subdue and trample beneath his feet? In the light of this truth, now revealing itself to the higher nature of man, he will learn to master himself, and become ruler over his own nature. Then will he become a law unto himself in all things, for he can do no wrong.

THE AID SOCIETY.

The ladies of the Religious and Philosophical Congregation met at the parlors of that philanthropic worker Mrs. H. E. Robinson, 309 Seventeenth street, last Friday afternoon, for the purpose of organizing an aid society. The organization was effected and the following officers chosen: Mrs. H. E. Robinson, President; Mrs. H. F. Michener, Secretary; Mrs. E. F. McKinley, Treasurer. The following committees were appointed: Finance, Mrs. M. B. Dodge, Mrs. Connor and Mrs. Robinson; soliciting clothing, etc., Mrs. Churchill, Mrs. Washburn, Mrs. McKinley and Mrs. Eckman; visiting, Mrs. Cook, Mrs. Cormack, Mrs. Moore and Mrs. Michener. All the ladies of the society are invited to join the sewing circle which will meet every Monday afternoon at 1 o'clock, at Mrs. Coney's, 1920 Filmore street, that good lady very kindly offering her rooms and services one afternoon of each week.

The Society then adopted the Jessie street kindergarten school, which has been in such a precarious condition for want of funds for the past few weeks. The ladies felt that so grand a cause ought not to languish for want of means in this great city. We are confident with the effort of such earnest workers as the ladies engaged in the work it will not, but that, with other noble works, will be carried on for the benefit of humanity. We are glad such definite plans of actions have been determined for united effort, for a grand purpose is "twice blessed," blessing alike the giver and receiver.

PHENOMENA.

A subscriber and reader of the GOLDEN GATE writes us suggesting that we ought to publish more of the phenomena of Spiritualism, as that is what convinces skeptics and leads them to investigate and finally brings them to a knowledge of the truth.

If we were publishing a paper wholly in the interest of investigators, we should certainly act upon our friend's suggestion. But the fact is, at least nine-tenths of our readers have already been convinced of the fundamental facts of Spiritualism. The phenomena are an old story with them, and they naturally prefer matter touching upon our higher philosophy, upon spiritual growth and unfoldment, and other kindred questions outside of the phenomenal. And so they are disposed at times to complain that we devote too much space to phenomena.

Of course we desire to please all, as far as possible, and the best way we have found, from long experience, to accomplish that end, is to exercise our own best judgment as to what would best please the largest number.

Besides, phenomena—of which we have an abundance—to be of much real value, must be so well authenticated as to leave no peg "to hang a doubt upon," and there is not so much of that crucial kind of phenomena as some of our readers imagine.

Many of the finest tests of spirit power, being strictly of a private character, are never given to the public; and then very much of the phenomena is merely cumulative—a repetition of what we have already given to the world scores of times, and we dislike to be continually repeating the same.

But whenever we find anything new and startling, or any well attested cases of familiar phenomena, we are not, and shall not be backward in giving them to the world. In our approaching holiday number we shall present some evidences of spirit, or occult power, that no scientist can ignore without denying the facts, or discrediting the testimony of the witnesses.

We aim to give, from week to week, such a variety of topics, both original and selected, that no one need turn away from the feast hungry. We hope to improve the paper, as increased facilities, that will come with increased patronage, are placed within our reach. If the friends of our holy cause will see that we are not wanting in subscribers, we will endeavor not to disappoint them.

MR. AND MRS. MOZART.—Under the heading, "A Happy Evening with Mr. and Mrs. Mozart," the *Medium and Daybreak*, of Oct. 22d, has the following: "On their return from the North, [that is, on their return from a lecturing tour through the north of England and Scotland,—ED. G. G.,], the Spiritualists of London talk of giving a public reception to our visitors from the far-away Pacific Coast. Mr. and Mrs. Mozart come to us as Representative Spiritualists, bearing the highest credentials from Senators, Representatives and other public men, in addition to those of leading Spiritualists; and all Spiritualists will be glad to meet them. To suit their convenience before proceeding to the Continent on their tour around the world, it is necessary that the 'Happy Evening' take place on Monday, December 6th. A committee is being formed from all parts of the metropolis. Active friends of the cause are invited to take part. Communications may be addressed to our Representative, at the Spiritual Institution. Let us have one of the good old-fashioned 'Happy Evenings,' such as united us soul to soul, without distinction of sect or party."

THE American laborer must make up his mind henceforth not to be so much better off than the European laborer. Men must be contented to work for less wages. In this way the workingman will be nearer to that station in life to which God has pleased to call him.—N. Y. WORLD.

Here is another American newspaper apparently ripe for an empire! When the press assumes to know the designs of God upon his people, it is going beyond, or perhaps behind, the spirit of the Constitution, which declares that all men are created free and equal. So long as American laborers have in them the spirit of freemen, they will not permit the wage system of the benighted Old World to be a measure of their wants and requirements. And, thanks be to the just and progressive sentiments of our land, there is no manifest desire on the part of our capitalists to gauge the status of our working classes by that of any European country, or other land on the globe. On the contrary, a general disposition is shown to elevate our working classes up to the intelligence and comfort to which God designed the workers of the earth, if he designed anything.

—We have obtained under test conditions, through the mediumship of Dr. D. J. Stansbury, a slate containing twenty well-known autographs of persons passed to spirit life, which we shall have engraved for our holiday number. We are familiar with many of these autographs, and have compared those we are not familiar with, with the originals, and find them to bear a very close resemblance therewith. We arranged for this slate as we did for the one containing the twelve languages, procured through Fred Evans. Both slates will appear in the holiday number.

REPLY TO "W."

We are pleased to give our correspondent's candid and well written criticism [see 5th page] this editorial prominence, that we may submit a few comments, with, we trust, the same honesty of purpose, and in a like spirit of fairness as is manifested in his article.

In the first place, we apprehend there is no difference of opinion among honest Spiritualists on the question of "fraudulent mediumship," or dishonest practices of any kind. All desire to know the truth; no one would knowingly encourage deception; no one can well afford to be deceived. But upon a question so little understood as that of mediumship, there are those who think that one should be thoroughly familiar with the subject—with all its strange laws and hidden springs,—before he starts out to blacken the character of some honest man or woman with a charge of dishonest practices.

"W." well knows that even some of our best clairvoyants, psychometrists and trance mediums—noble women, who would scorn to tell a falsehood, or intentionally deceive in the slightest particular, in the matter of their mediumship—are, at times, utterly at fault. We have known one of the best—a lady above suspicion or reproach—give a communication purporting to come from the spirit side of life, that contained scarcely a vestige of truth—indeed, it might be pronounced by our critic, if he judged her by the same rule that he would apply to an unreliable manifestation in physical mediumship, as a downright "fraud." Yet we know she is an honest medium. Now, where was the fault in this case? Certainly not with the medium. Hence we are compelled to look elsewhere for it.

Even the guides of some of our best inspirational speakers sometimes make exceedingly wild assertions as statements of fact, and advance theories in science, philosophy and sociology that are anything but sound. Shall we therefore denounce them as "frauds," and drive them from the rostrum?

Why not be as charitable towards our physical mediums as towards those of other phases of mediumship? If they are really mediums, shall we not seek in the yet but poorly understood laws of mediumship for the seeming deceptions which sometimes occur in their presence? Why should the physical medium, in whose presence we, and others, can invariably witness the most marvelous exhibitions of spiritual power, and obtain the most positive tests of spirit presence and identity, ever play tricks with others? We are free to admit that we do not know, and that, too, after much careful investigation, running through a period of a third of a century.

"W." thinks that mediumship should be gauged by the same standards of morality that prevail in the commercial world. We should hope not; for what is traffic, in the main, but a game of deception, where the biggest trickster makes the greatest profits? Take our stock boards and grain, coal and oil exchanges, and who pretends to tell the truth of what he has to sell, or wants to buy? Where is the bank that will take the word of the average business man without a solid backing of collaterals? Or the merchant that will not take every possible advantage in trade? No, no, Bro. "W.," we do not want any such standard of morality in mediumship. We would prefer a higher and purer standard in our channels of communication with the spirit world.

Now we hope our brother will not misunderstand us as "condoning" fraud in mediumship when we repeat the question, Who is to judge, in the seemingly fraudulent practices sometimes witnessed in manifestations of the well-known mediums—clairvoyant, trance and psychometric, as well as physical—just how much of the deception is due to the investigator, how much to the medium, and how much to undeveloped or bungling spirits who are sometimes ready to step in at the open door of mediumship, and attempt to do what they are unable to accomplish?

All experience goes to show that the best way to treat all fraudulent, or supposed fraudulent mediums, is to let them severely alone. To "expose" them is simply to advertise them and increase their receipts. We know that one of the oftenest "exposed" of our materializing mediums is having a larger patronage to-day than ever before. Then it must be remembered that these mediums have many friends who believe in the genuineness of their mediumship, and who regard the usual alleged "exposure" as an act of persecution, or an evidence of ignorance of spiritual laws on the part of the "exposer;" hence, they will work for their mediums all the harder therefor. Such antagonisms only engender unnecessary strife and ill will, without any corresponding good.

So we conclude that instead of disturbing the harmony and serenity of our own spirits by perpetually denouncing supposed or real frauds in mediumship, we can find better employment in adjusting our own natures to the Divine life—in putting our own houses in order, and so ascending the mountain heights of spiritual grace and goodness that we shall see only the good that exists in others.

"MONEY COULD NOT BUY THEM."—A correspondent of the *Spiritual Offering*, Wm. Hunt, of Iowa, writes as follows: "While in San Francisco, Cal., (a stranger), I saw a sign, 'Fred Evans, Independent Slate-writer.' I spoke a few words only, viz: 'Are you the medium? I want a sitting.' He turned three clean slates down on the table and we clasped hands over them; in a very short time I found three loving messages in three different hand-writings, one from my mother and two from two daughters. They are neat and complete. I know their hand-writing, and can swear that no mortal in the earthly body wrote them or any part of them. The medium and I were the only ones present. I have the slates yet, and money would not buy them. He then said I might call in a friend and he would give a test. He handed us a clean slate for inspection, then threw it on the carpet five or six feet from him, saying: 'Put your foot on it.' He soon said, 'Take it up.' There was nine lines, all different colors, signed, 'J. Hunt.' I have been quite skeptical of writing without human agency; now I know that the unseen can and do write."

TRUE CHARITY.

Is it charity to give money to persons whom you have good reason to suppose will spend the same for intoxicating liquor? Of course not, and yet one dislikes to refuse a dime to the seedy tramp who pleads hunger as his excuse for begging, even though his breath is noxious with the fumes of whisky or beer. The price of a cup of coffee is such a little thing, and the fellow is usually so earnest in his plaint, that one is often induced to give him a dime or a nickel as the most economical way of ridding one's self of the murky atmosphere which his presence inflicts upon us.

But this is mistaken charity; your money is morally certain to find its way into the till of the whisky seller. True, on the strength of the drink he is compelled to pay for, he is allowed the pickings of a free lunch table, where, from long practice in gastronomical gymnastics, he is able to stow away enough provisions, in a remarkably brief space of time, to tide him over another day. So, perhaps, he really gets the most for his money in this way. But the charity is missapplied, nevertheless.

The giving of money to professional tramps and beggars is always unwise, in that it fosters and encourages an evil, that, in some rational way, should be suppressed. When a man falls into vagabond ways, and finds that he can live on the generosity of industrious people, he is very apt to continue that shiftless way of life just as long as he can eke out an existence thereby. But once deprive him of his source of supply and you compel him to become an honest laborer, which is quite an improbable thing with him, or else make of him a comparatively respectable thief—that is, respectable as compared with the average tramp beggar—in which latter case the State will be apt to undertake the care of his keeping for a time.

All true charity should have for its object the moral as well as the physical welfare of the needy. It should seek to enable them to take care of themselves by placing within their reach the means of an honest livlihood.

As to that class of able-bodied tramps, who would go a long ways out of their way to avoid finding some honest employment, and who prefer to beg their way through the world, until rum finally gets the upper hand of them, they are seemingly past redemption on this plane of life. We are not sure that a really close call from actual starvation would be the best thing that could happen to them. Much better people have starved, and why not they?

Perhaps, if driven to this extremity, it would prove just the kind of stimulus that would prompt them to take a bath, astonish their stomachs with a draught of pure water, and then be willing to accept any respectable employment, even for their board, until they could do better.

We write this feelingly, having for some time past hardly succeeded in disinfecting our office of one mal-odorous infliction of the kind mentioned before we were called upon to do it right over again. Is their no balm in Gilead?

PROFESSOR WALLACE.

The distinguished English scientist, Alfred Russell Wallace, LL. D., delivered his first lecture of a course at Lowell Institute, Boston, Monday evening, Nov. 1st. The Boston *Advertiser* says:

Seldom does the public hear one who can speak with more authority than Prof. Wallace. For forty years he has devoted himself to the study of natural history. The fitness of one of its discoverers to explain the "Darwinian theory" was fully appreciated by the public, which crowded Huntington Hall to overflowing. And, for intelligence and interest, the audience would have given pleasure to any speaker. At precisely 7:45 Prof. Wallace appeared upon the platform, and without any prefatory remarks began his lecture. He is a man of some sixty-five years, rather above the medium height, and with a slight stoop. His hair and beard are both heavy and white, giving him a venerable appearance. His manner of speaking is very simple, honest and straightforward—void of all seeking after effect. . . . . Prof. Wallace enumerated the many objections which had been brought against the theory, briefly answering each, and then defined his own position upon the relation between man and the lower animals. Physically they are connected, but mentally there are powers which never could have been developed from lower animals.

Prof. Wallace is one of the world's first scientists who has given a thorough investigation and decided enunciation of the facts of the phenomena of Spiritualism. We sincerely trust we may be favored with a visit from him and have the opportunity of listening to any of his great lectures.

THERE are three classes of persons who cannot act for themselves—the slave, the child and the woman.—ARISTOTLE.

In these times many children do act for themselves, and not all badly, either. As for the slave and the woman, they were nearly synonymous terms in Aristotle's time, and indeed they did not lose their relation in modern times, but recently, and then only in certain countries by degrees. Slaves and women were regarded as minor children, and kept under the dictation of masters and husbands. It is really wonderful how women have grown to the independence they exhibit and enjoy to-day,—not all, but many. And slaves, too, are found to possess reasoning and speculative faculties. Strange to say, they are everywhere being given their freedom, and without asking. American freed men were at once given the franchise and allowed to exercise it in all their ignorance. But intelligent women are still begging to be promoted above Indians and idiots! O, the beauties of consistency!

—Remember, that the price of the holiday edition of the GOLDEN GATE will be only five cents per copy—twenty copies for $1. All orders for five copies, or upwards, will be entered upon our order book, and the papers delivered, postage prepaid, as soon as published. Orders from a distance should be accompanied by the money.

LIFE'S WORK.

Swiftly the minutes and hours fly—how swiftly we little understand until we sit down to do an allotted piece of work in a given time. We take up our task and think we are ready to commence, but on glancing at the timepiece before us we are surprised that ten minutes have been ticked off and our work not begun. Of course we are going to do it, only we are not ready yet, but when we are we will work all the faster. An hour passes and we are going on diligently, when there comes a rap at the door. Going to answer it, and exchanging the few words with a stranger, or entertaining an acquaintance for half an hour or so, as the case may be, we find our time more than half gone and work less than half done. Now, can we not see a similarity between the doing of this piece of work and that longer and more indefinite one of a lifetime, save that the task is not so clear in its character in the latter case?

Our life, long or short, is the time given us, a very valuable portion of which is squandered in finding what we are called to do. But instead of considering the time lost we think we are making a sort of preparation for a good beginning by and by. One day we may really set about our true work in earnest; but time has been ticking away the months and years, just as though we had been ever so busy and useful. A rap at the door and that friend, who gives us all a call some day, is come, and our life's work is done, however incomplete.

"If men are to wait for liberty until they are wise and good in slavery they may indeed wait forever."—MACAULAY.

The same is true of anything that concerns human welfare—it must be sought before it can be attained. Chance sometimes brings things to man without desire or effort on his part, but we do not believe Destiny shapes human lives without assistance from mortals themselves. Providence does at times seem to intervene between men and evil fate, but if we could see we should recognize the helping hand of an old friend that we saw long ago resting upon the still bosom of the dead. In extremity mortals have often been upheld and preserved to the farther duties of life. But in the everyday world men and women must desire and strive for what they would possess. Improvement and advancement never come to any one by idly waiting. A firm declaration of wants backed by steady persistence will win victory over all opposition. This is the conviction of honest labor and of woman suffragists, who are alike aiming for the rights and privileges of free men and women of a free land.

MISTAKEN.—Miss Kate Field, like many otherwise sensible persons, does not believe in prohibition, and says, "It has made sneaks and hypocrites of otherwise well-meaning people in Iowa, and that it turns drug stores into grog shops." In the first assertion, we think Miss Field is mistaken as to the "sneaks and hypocrites"; we do believe prohibition is responsible for them, but only for their discovery. It is true that drug stores have an increased demand for medical prescriptions requiring ardent spirits in their preparation; but this a sort of tapering off—a last resort that will not go on long. If it should threaten to become a fixed evil, a little legislation will defeat it. Since alcohol is universally demanded in medical practice the law could do no better in prohibition States than to confine it to the apothecaries. Brains steeped in whisky and rum are not so shrewd and quick at device as the clear-headed men who have determined to cut off the liquor supply, and they will yet circumvent the "dangerously sick" dodge.

HELP.—Strong, spiritual and philosophical natures yield not to depression passively; even when sorrow has overcome all resistance, however brave and determined, and taken up its abode in the heart, it may even be kept like a prisoner, out of sight, and not allowed to obtrude. No one is aware of what such a soul may suffer since no one else suffers from it. Such only pours out his or her heart before God. But, oh! what effort is made to throw off that profitless sadness—that sadness without tears—arid, bruising the heart like a hammer!" Many lives outwardly calm and untroubled are but masks concealing misery too great for words. Many charitable and kindly natures think it unkind of their friends to acquaint them with their woes. If they are such as only eternity can heal then it is wisdom and grace to bear them alone. Being fellow travelers destined to the same place it happens that we can often help each other with the burdens all are carrying.

CHARITY.—The sinuosities of human nature, while not so "fearful and wonderful" as man himself, are often as incomprehensible. We all know that George Peabody was a philantrophist, in a public sense; but we do not like to know that he gave money begrudgingly to those who had "claims" upon him. This, however, we must believe, when we are truthfully informed, that to the kinswoman who nursed him tenderly in his last sickness, he left as a legacy a photograph of himself. We wonder if there is more satisfaction in giving to the world, than to individuals—kind friends and faithful relations? Which is the same difference as between paying one's honest debts and making free gifts. While the world will always be deserving of donations, we think it should not take precedence over private and personal charity, which is always more laudable when it begins at home, from which center all lasting good must radiate.

MR. J. J. OWEN, the veteran editor and writer, is meeting with deserved success in the GOLDEN GATE, which has been for many years the dream of his life. The GOLDEN GATE is spoken of by many persons of Europe and America as the most ably edited journal upon Modern Spiritualism that is published. Mr. Owen intends to issue an immense holiday edition, which will contain contributions from some of the ablest writers and thinkers of the age upon this subject.—*Ladies' Home Journal.*

EDITORIAL NOTES.

—We are receiving some grand contributions for our holiday number.

—We have received a copy of the remarkable book, just out, "Voices From Many Hill Tops," but too late for review this week.

—The *Religio-Philosophical Journal* for Nov. 6th is an exceptionally excellent number, literally brimming over with good things.

—Judging from the meagre Prohibition vote in this State, in the recent election, the time is yet far off when the retail traffic in strong drink will cease.

—The Society of Progressive Spiritualists and the Board of Directors of the California State Camp-Meeting Association have each sent in large orders for our forthcoming holiday number.

—Among the many able and excellent papers to appear in our forthcoming holiday number will be one on "Mrs. Watson and her work on the Pacific Coast," from the able pen of Wm. Emmette Coleman.

—Mrs. Watson addressed one of her very largest audiences at the Temple, last Sunday evening. In the morning, in answer to a question as to the possibility of independent slate-writing and the materialization of the psychic form, her guides declared them both to be grand spiritual truths.

—The Pacific Metaphysical Association met Nov. 8th, in the parlors of the President, A. C. Stowe, at No. 19 Ninth street. Committees were appointed on finance and to select permanent headquarters. The next meeting will be held at 1045 1-2 Market street, Nov. 16th, at 2 P. M. All are invited to this meeting, for the objects of this association are of vital interest to all.

—Free public mind cure meetings are held every Sunday at 11 A. M. and 2 P. M., at Grand Pacific Hall, 1045 1-2 Market street. The morning meetings are devoted to questions, and answers, and healing patients. At 2 o'clock a paper is read, followed by testimonies and closing with a social. These meetings are for the purpose of showing people how they have power in themselves to remove all disease and trouble.

—The ex-Empress Eugenie is a clear-sighted woman. She has withdrawn the pension that hitherto she has paid the supporters of the Bonaparte dynasty, because the outlook of the Napoleonic cause appears hopeless to her, and that nothing is to be gained by bolstering up defunct imperialism against a live republic. No one can say how long the Empress has been of this opinion, but she could long ago have put her fortune to better use.

—It seems that a German who has not been a soldier is, in his own country, a man without honor, and is not considered a gentleman. Nothing will now admit him to the court and aristocratic society but being, or having been, a soldier. Hence, the young German finds no encouragement to become a musician, painter, author or professional of anything but arms. This may be the best sentiment for preserving an empire, but not for maintaining and developing the individual talents of a great people.

—The statue of Liberty enlightening the world may not be such a mockery after all, but rather typical of the future condition of American women. Among the other good things of the recent election, is the news of the Vermont House of Representatives granting the suffrage to women, by a vote of one hundred and thirty-five to eighty-two. No one would have predicted that the Granite State would have taken the lead in woman's enfranchisement,—generally as firm and staid in its ways as its name indicates.

—It seems to be a prevalent belief that a man possessed of much money and many houses is good for nothing but to look after them. So all who know anything of the wealth of the Astors are duly wondering at young William Waldorf Astor who is writing a play and has two hundred million dollars and thirty-seven thousand houses to attend to. But a man who is not too conscious of his wealth may do a great deal besides speculating to increase it, and Mr. Waldorf Astor appears to be one of the unconscious kind.

—Some of the good friends, who, "instant in season," have, for many months past, faithfully attended and kept up the Wednesday evening meetings, think it quite unkind of us in never attending and assisting at said meetings. But if they understood that Wednesday evening is one of our busiest evenings, as it really is,—as our forms have to be ready for the press on the following evening, and all the laggard editorial work of the week has to be caught up with then, they would surely excuse us. To keep the GOLDEN GATE up to the standard of excellence we have marked out for it leaves us no time for other work.

Kind Words.

[A good Chicago brother, spending the Winter in Los Angeles, writes under date of Oct. 31st, as follows:]

DEAR BROTHER: The GOLDEN GATE of Oct. 30th is at hand. The first article that attracted our attention was "The Argument of Abuse." What a perfect picture you have drawn in that short article of so many professed Spiritualists, and how grieved we are that it is so. I have suffered mentally and spiritually for over fifteen years on account of just such persons as the one your article refers to. How glad we are that you occupy just the position you do! . . . . . .

The GOLDEN GATE has no equal as a throughly spiritual paper in this country. I have read the *Banner* from its first volume to the present, and all the other spiritual publications of the last 35 years, and we must say that the spirit of the GOLDEN GATE is the clearest, purest, highest, broadest, and the most spiritual and divine of any spiritual publication we have ever seen or read.

Now this we feel is but just recognition; it is your due. How you have reached the plane you and your wife occupy (we feel the wife in the pages, we do not know one word about the management only what we have read in its pages the past six months), we, of course, know nothing about, but are quite sure there has been a purifying fire sometime in your past lives and that the dross was burned up. Mrs. Richmond, Colville, and the GOLDEN GATE teach the same high and holy truths. . .

We have concluded that we shall become *life subscribers*; we can't help it, and don't want to.

Go on brother and sister; God and the angels are with you, so never fear.

A Candid Criticism.

EDITOR OF GOLDEN GATE:

Will you permit me space in your paper to put in what the lawyers call a demurrer against, what seems to me, by your editorial unorthodox opinions on the subject of "fraudulent medium"?

The general tone of the GOLDEN GATE is of a high order, and without doubt it is doing much good. Your opinions are honestly expressed from your stand point, and if one differs from you in some things, I presume you will not reject a friendly criticism from his stand point.

The question of frandulent mediumship is an important factor in our philosophy, and has got to be squarely met by Spiritualists, and, if possible, settled by them. I know no other way to treat it than as we do other evils existing in the world, and I know no divinity that encircles mediums and exonerates them from moral obligation.

Here let me say, not to be misunderstood, that no one honors all true mediums more than I do; but the golden link that binds the two worlds I would have kept bright and clear. I wish there were a thousand true mediums where there is one, and even *then* the angel-world would lack facilities for communication.

But it is time, Mr. Editor, that I noted what has brought out these comments; it is your editorial, "Who is to Judge," in last issue, Nov. 6th. You say in that article: "That the most reliable mediums do, "in the presence of some investigators, "simulate fraud, if not practice it out- "right, is beyond question. Shall we "comdemn and reject a medium who in "the main gives the most positive assur- "ance of mediumistic power, but who oc- "casionally, for some unacountable reason, "simulates the tricks of the juggler? If we "do, there will be but precious few public "mediums left. Shall we reject the cur- "rent coin, because of a few counterfeits?"

Your statement is an important one, and your question a serious one, involving large issues. Let me here give you credit for remarks in the same connection that have the true ring to them: "The seeker after "truth who asks for bread and receives a "stone thinks he has just ground for com- "plaint, and indeed, in the present state "of our knowledge of mediumship, he has. "He feels that he has been trifled with in "the most sacred sentiment of his being, "and it is quite natural that he should feel "indigant, and act accordingly."

Now the question is fairly before us, and I shall judge it by the moral code that obtains in our commercial and social life, and which, if I mistake not, has not been the rule among Spiritualists. They have discussed the question metaphysically, frandulent messages have been attributed to evil spirits, or to aura of the skeptical investigators. The bringing in of wigs, masks and other paraphernalia for deception has also been attributed to the evil disposed spirits. The fraudulent personation of a spirit by a medium has been called transformation, and the latest phase is, that while the personator is the medium, he or she is at the same time the genuine spirit, who, for the time being, has ousted the medium, and has full possession; but if the medium be seized, the spirit of course flies away, and we have but the medium left.

This palliation and condoning does not commend itself to our common sense, and merely renders us ridiculous in the eyes of the world. We are in daily communication with all parts of the habitable globe by means of the mass of wires that stretch their threads far out into space, and if we go into the telegraphic operating room of one of our large Eastern cities, we see, perhaps, fifty operators working as many instruments, and hear the click, click of the instruments as the messages of love and friendship, or the commercial message involving many thousand dollars, fly over the wires. Every "t" is crossed, every "i" is dotted; there is no doubt, no uncertainty—all is based upon skill and integrity. So in the commercial world; honesty and integrity are the foundation of all dealing—one slip from the path of rectitude and we are gone. The same in the social world—undermine character and the whole fabric falls; thus are we bound together by moral ties.

Now, Mr. Editor, in our intercourse between the two worlds, have we not a right to exact a standard of honest dealing? You may say, "Yes, but then mediumship is a subtle thing, an unknown quantity; we can not set up a standard that will control it, as we do other questions." In reply I say, mediumship is an inherited and not an acquired gift, and of different degrees. Mediums are not always spiritual, and many do not recognize the sacred divinity of the gift they possess. Some do, and cultivate it, and thus become faithful angel messengers. All honor to such; they are the Saviors of the world, and we have many such. Some, as I have said, have a degree of mediumship which, not being cultivated, can only occasionally reopen to angel touch; hence the resort to simulation to make up the deficiency. Others still have the gift, but are unspiritual and unscrupulous.

Now in our intercourse with the spirit world, we are dependent upon these different classes of mediums, and happy are we, if we fall into good hands. The proof of our philosophy rests upon our phenomena; from the tiny raps, to the full form manifestation, and as we have the genuine, so we are liable to the counterfeit. Just so long as Spiritualists condone, palliate and excuse fraud, we are offering a premium for its production and presenting a sorry spectacle to the world.

Some years ago, we were careless here about our small silver currency: smooth and much worn two bit pieces, Spanish pieces and sweated pieces, none worth over fifteen cents, all passed for a quarter of a dollar. All kinds of such stuff were imported on speculation; but one day, the people were aroused, they refused the stuff, at any rate, and the result was that in a few weeks it went out of sight into the smelting pot.

So with this evil of fraudulent mediumship—let the Spiritualists say it must be stopped, and it will soon disappear. Much mention has been made of the charitable manner in which our Savior treated the accusors of the Magdalen. "Let him that is without sin cast the first stone." Let us also quote what he said to the Magdalen, "*Go* and sin no more."

The cry of "persecution" that goes up when a medium is caught in deception will not much longer be considered a substantial defense. It must not be left for us to guess what is genuine and what is false; we must demand as we do in our dealings with each other, the truth all the time. Let us honor and respect all true mediums, but let those who simulate the genuine be judged by their own merits.

Fraternally yours, W.

[See Comments on 4th Page.]

A Private Letter Publicly Answered.

EDITOR OF GOLDEN GATE:

I have just received two letters from Mr. H. S. Brackett, of San Francisco, asking for information regarding any communication I may have had by way of slate-writing with Dr. D. J. Stansbury, of San Jose, Cal. Having no secrets regarding my spiritual experience, I would prefer answering through the columns of your valuable paper, that all who read may know how I feel regarding things we so little understand.

My first and only experience with Dr. Stansbury in slate-writing was at the Oakland camp-meeting, last July. While there I received a letter from Moses Hull, through the hand of J. S. Loveland, in reference to a book I was about to have published. Having observed the Doctor's card, I called on him, stating that I had a letter I wished to lay on his table and see what the unseen would say regarding its contents. He handed me two slates, requesting me to see that they were free from any marks. I did so, and closed them, holding one end and the Doctor the other. Soon I heard writing, and could feel vibrations, as the work went on. Then I bethought myself that the letter was still in my pocket. This I made known to the Doctor. He said, "Never mind now; let us see what we get on the slate first." On opening the slates there was a complete solution of its contents, on which I closed the contract with Mr. Hull for publishing the book it referred to, and those same lines, written on the slate at that time, will appear on the leaves of the book, a copy of which I will send you as soon as they reach me from Des Moines, Iowa.

Mr. Brackett says: "I do not doubt but that at times the Doctor obtains genuine manifestations," which is a common saying of all who desire to find what they term fraud; but they all fail to draw the line of separation. Christ, and all the prophets, paid the penalty attached to them by the crusaders of their day, and why should mediums of this present day expect to pass without wading through tribulations. Galileo, and all the balance of the "cranks," who have been instrumental in bringing to light new inventions, and opening new doors to hidden sciences, have all passed beneath the crusader's rod. And so it will forever be. I myself am no exception to this rule. But was not God in all these things? Let the crusader stop and think for a moment. Is not God in all, and all in Him? God works in a mysterious way His wonders to perform. God's ways are not like the ways of man; and man must not drive his stakes and tell God to work by them. Why, I have been at seances and seen materialized spirits, or what purported to be such, call to them the drunkard and the evil doer, and admonish them in a manner that forever after made them sober and upright men. Such is the case with many that I know; and surely, God was there; for men and churches have ever failed to lift men up from the gutter of despair, and thus a mighty work for good has been brought about by poor, persecuted mediums, who have done more to alleviate man from crime and clothe him with Divine surroundings, than all the creeds of man have ever done. But while we all see through a glass darkly, let us remember that Jacob wrestled with the angel in darkness, but gained a victory.

Inclosed find five dollars for holiday editions, and allow me to remain yours in the good work. JOHN BROWN, SR.

SAN BERNARDINO, Cal., Nov. 7, 1886.

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NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society. The eloquent inspirational speaker, Mrs. E. L. Watson, will, at 11 o'clock a. m., Sunday, November 14th, answer written questions from the audience. At 7:30 p. m., she will lecture. Subject: "Forgiveness of Sin and Probation After Death." Congregational singing at morning service. Mr. S. B. Whitely, organist, will furnish instrumental and vocal music for the evening. Children's Lyceum at 12:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 P. M. At 7:30 P. M., Conference and Medium's Seance, at which representative test and inspirational mediums of San Francisco and Oakland, will appear. The proceeds will be expended in aiding worthy persons and objects. All are invited.

UNION SPIRITUAL MEETING EVERY WEDnesday evening, at St. Andrews' Hall, No. 111, Larkin street. First hour—Trance and Inspirational Speaking. Second hour—Tests, by the Mediums. Admission, free.

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ANNUAL MEETING.

The annual meeting of stockholders of the "Golden Gate Printing and Publishing Company," will be held at the office of the Company, No. 734 Montgomery street, in the city of San Francisco, California, on Saturday, December 4th, at 2 o'clock P. M., for the election of five Trustees for the ensuing year, and for the transaction of such other business as may be necessary.

MATTIE P. OWEN, Secretary.

SAN FRANCISCO, Nov. 6, 1886.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, —— dollars."

GOLDEN GATE EUROPEAN AGENCY.

H. A. KERSEY, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the GOLDEN GATE, during the absence of J. J. Morse, receiving subscriptions therefore at 12s 6d per annum, postage included.

Baron Hellenbach's First Seance.

[In a volume entitled "Eine Philosophie des gesunden Menschenverstandes," written by Baron Hellenbach, and published ten years ago in Vienna, he gives an account of the seemingly accidental circumstances that led to his first experience with a person possessing mediumistic gifts, and describes what then appealed to his "Sound Common Sense" as follows, for the translation of which we are indebted to "V." in a recent number of Light.]

In the month of January, in the year 1857, I was invited by a friend of mine to a ball at his country seat. I left my residence in company with two other persons, and we drove through deep snow to Castle O——, a distance of ten miles.

The evening was already setting in when we drew near to the castle, the appearance of which, free from bustle, and not lighted up, struck us with some astonishment. Our first greeting was the news of the owner's absence, and of that of the giver of the *fete*, who had been summoned by a telegraphic message to the death-bed of their nearest relative, at Vienna. In the haste of departure the notice of the postponement of the entertainment had been entrusted to one person to make public to the invited guests, and through some mistake on the part of this third person, who ought to have sent us the news, we remained in ignorance of it up to the time of our arrival. Nothing remained to be done but to stay over night, and perform our homeward journey the following day. But in this likewise our hopes were doomed to disappointment. The snow becoming deeper and deeper, with the fatigued state of the horses, made the journey so slow that at last we resolved to beg for hospitality at B——, a castle standing not far from the high road, though neither I nor my two companions had ever set foot in this castle, and but for this untoward event probably never should have done so. In these parts there are no good half-way inns, the best being only pot-houses, and we were positively forced to seek refuge from the ever-increasing violence of the weather.

The owner of the castle, Countess D., was scarcely known to us, and circumstances had prevented a nearer acquaintance, although her abode was only three miles from our estate. Besides which, this castle was only the occasional residence of the Countess. The meeting, therefore, on both sides, was a completely unexpected one. We were received by the lady in the most kind and amiable manner, and gave her an account of our fruitless journey to O——, an additional reason for doing this being that she was related to the giver of the intended ball. I cannot now recall on what other subjects we conversed, and therefore cannot say how it was that our conversation turned upon metaphysics. It is enough that Countess D. told us she possessed a fan, which as soon as she laid her fingers upon it began to revolve, and when applied to a sheet of paper with the letters of the alphabet written upon it would spell out the most interesting answers to questions. In reply to the wish I expressed to witness the experiment, the Countess kindly went and brought the fan, which was made of ordinary cedar wood. I prepared the sheet of paper according to her directions, and we sat down, in number four persons, at the table, I being next the Countess, who laid the middle finger of her hand upon the fan, which soon began to revolve on the paper. I was then asked by our hostess to put some question upon any subject I liked.

My knowledge of spiritualistic and mystical occurrences did not at that time extend beyond what I had gathered from the ordinary newspaper. I knew this much, that the so-called guardian spirit played a considerable part in them, and, therefore, I asked who was my guardian spirit (*Schutzgeist.*)

The folded-up fan, upon which I kept an attentive eye, touched with great celerity the letters arranged on the paper in a semi-circle, sometimes with one end, sometimes with the other, according to which was nearest the letter. The first word which I was able to read was my family name. I asked, "Which one?" and received for answer "Thy father." To the question if he could speak to me the answer "No" was given. As it was possible, indeed probable, that the Countess might have heard of the decease of my father in 1855, though she had no acquaintance with him, it was not unnatural that he should be looked upon as my guardian spirit; I, therefore, hastened to put the question as to who before then had been my guardian spirit; and to my intense astonishment the answer given was "Adele B."

In order to explain to my readers what made this answer appear so extraordinary to me, it will be necessary to cast a fleeting glance over my previous life.

I was born at our family seat in Northern Hungary; at six years of age I went to school in Vienna, and during the whole time of my studies at a public school I returned every year to pass my holidays at my father's, till 1845. At about half an hour's distance from us lived a tolerably numerous family, with whom as a near neighbor I was in frequent communication.

The situation of the two castles, together with this yearly reunion after a separation of ten months—in short, everything combined to make the lovely little Countess Adele B., whose age was nearly the same as my own, an object of attraction to me. We loved one another, if it may be so called, for many years, without ever telling one another of our love. The year 1848 took me from my home, and at the same time Adele, with her mother and brother, were cut off from the number of the living. They all three died suddenly of cholera during a short stay in the capital. An idea of my astonishment may be in some measure conceived when a lady, a total stranger to my circumstances, and particularly to my past life, gave me the name of a person with whom she was wholly unacquainted, and who, if it were possible to bring me to this spiritualistic belief in guardian spirits, was the one and only person whose affection could have been the motive for becoming such; for I should have been greatly embarrassed to name any one out of the number of my deceased relatives and friends who took a special interest in me; such either were still living, or had died during my childhood; and of friends I had only lost two, whose death had affected me painfully, with whom I had been in sympathy, and of whose sincere friendship I was convinced—these two persons were my tutor, who had died in Vienna as a physician, and Adele B.

More Justice, Less Charity.

[Day Star, New York.]

The number of people in this world who want to do something to help their fellow-men, and get credit for it, is very large.

The number of those who are willing to become objects of charity in this country is very small.

The number of those who want to get something for nothing, or a thing for less than it is worth, includes about everybody.

The number of those who are willing to do equal and exact justice to their fellow-men, when it costs something, is exceedingly limited.

The number of those who want to do right, and intend to if they can, but find they don't when the pinch comes, is legion and legion of legions.

This country is getting so full of charity that things are getting choked by it, and society is becoming dangerous to itself. There is a great deal too much charity.

The thing we want above everything else is more justice and less charity. We need a change right away, and it is the fountain head that needs the attention.

The definition of charity, for the purposes of this article, is limited solely to pecuniary aid to others in some way. This is the only kind of charity of which there is too large a supply.

The kind of charity that is so plentiful as to be an injury to society is cheap. It costs much less on the dollar than justice; it is very popular, and it is pleasant, whereas justice is dear, and often unpleasant.

There are men who gain thousands by dishonesty and injustice, not a penny of which rightfully belongs to them; they give hundreds for charity, and behold they are canonized; their praise is in the mouth of all men, and their names are italicized and capitalized in the newspapers.

Every hundred they give away for charity would have cost them a thousand to have given for justice. Clearly, charity is cheap, and justice expensive in such cases, and that is why one is so rare, and the other so exceedingly common.

The motive that prompts charity is the same that induces justice. Both proceed from the same source; the disposition of men to do right, when it does not cost too much. Charity is Justice at birth. Justice is Charity grown up. One is the baby, the other is the man.

Charity feeds vanity and pride. Justice develops nobility and conscience. Charity degrades and weakens the recipient. Justice induces self-respect and strength. One makes dependents, the other produces men. The first causes people to lie down and be cared for by others, the second encourages people to stand up and take care of themselves.

Charity has made, and is making, beggars by the million. Justice has made, and will make, nature's noblemen every time. Charity shows us want everywhere, and opulence here and there, in spots. Suppose we try Justice a few years and see what it will do.

Justice is the thing people are talking about a great deal in these days. Justice in Ireland, Justice in America, Justice in England. Justice between man and man, and woman and woman, and men and women. Let us try Justice. It costs something, but it is a good thing. Every good thing costs something, and the best are the most expensive.

A. B. FRENCH'S EULOGY OF DENTON.—It must have been with feelings of the most sympathetic pleasure that the wide-extended circle of *Banner of Light* readers perused Mr. A. B. French's admirable oration in eulogy of William Denton, appearing in your last issue. Personally I feel a debt of gratitude to Mr. French for his tender and loving words in praise of my compatriot and honored fellow laborer, as the vivid picture of the noble, manly and self-reliant man presented is a study all may contemplate with ever-increasing advantage from the many lessons it inculates. In thus praising Mr. French's eloquent tribute, I am confident I but express the sentiments of every reader thereof.—*J. J. Morse, in Banner of Light.*

"IF I'd only something to go by," said an old toper who was trying to find his way through a difficulty, "I could get out of this scrape." "The best thing for you to go by is a rum shop," said a friend.

What is Man?

[The Cynosure, Boston.]

Man has been called "The fruit of ages and the brain of the world." He is the "Paragon of animals." He lives at once in two worlds, the world of mind and the world of matter. In the one he is free; in the other bound by necessity. In the world of matter we find that part of man which makes up his physical body. The body is governed by necessity. It is always an effect, and can only be what the determining cause makes it. The determining cause is what we call the mind. And here we must caution the reader against accepting any common or preconceived notion of the mind. The mind to us, is something that transcends all human comprehension; for the reason that the finite cannot comprehend the Infinite. We may apprehend, know something of, but cannot comprehend that which we call mind. Eternity, alone, unfolds it. Now the term man, includes both mind and body. As to his body, alone, "man is fearfully and wonderfully made." His body has been called a "harp of a thousand strings," but all language is too feeble to adequately express the wonderful structure of the human body. Study it carefully and reverently if you would find the pathway of divine wisdom, love and power. Beautiful and perfect, and good for 100 years, as the natural body is when governed by a perfect mind, it is, neverthless, designed only for temporary use. It is only the scaffolding for the erection of a more fitting temple—"a house not made with hands, eternal and in the heavens." And as the guest is more than his raiment, so the soul is more than the outward body. The soul belongs to that part of man which we call mind and is always invisible to outward sense. The soul is organized life, and is perceived only by other souls that enter its realm. The soul, like the body, is limited, and gives individuality after the being is dissolved of his material garb. The soul constitutes what there is of man after death, and is synonymous with what we call the human mind. The human mind is partial; and it is this universal mind in connection with the human mind that forms the body and makes it good or ill, whatever it may be. The universal mind includes spirit, of which soul and body are partial manifestations. Thus we come in Ontology, to the highest conception of man. He is spirit, manifesting in some degree, in and through what we call soul and body. He is mortal as to his body and further, as to all imperfections of soul, but as to spirit and all perfections, immortal. And why should it not be so? God is the Supreme Good; and in his realm, nothing that is imperfect can live forever. To seek truth and honor, and all perfection, is to seek eternal life.

NAPOLEON'S MEETING WITH MARIE LOUISE.—Suddenly the noise of wheels was heard. A carriage preceded by an outrider and followed by several other vehicles, arrived. Napoleon quivered wtth joy. It was she! Marie Louise, archduchess of Austria, empress of the French, queen of Italy, the wife who would bear him a son and heir to his immense empire. Pride and intoxication mingled with joy in the heart of the conqueror. The carriage stopped. The horses were being taken out. Napoleon rushed to the door. He would fain have remained unnoticed for a few moments longer, but the Equerry d'Oudenarde, who could scarcely believe his eyes, at this juncture called out: "The emperor." The happy husband threw himself into the arms of his young wife, who was overcome with emotion and surprise. He was enchanted with her at sight. This superb child, all radiant with freshness and youth, with strength and health, with her pretty fair hair, her blue eyes, her innocence and candor. She is the companion whom he needed. She is the empress of his dreams! And how the first words she spoke to him flattered him, and touched him, and went direct to his heart. After having looked at him for a long time she said, in a timid, sweet voice: "You are much better than your portrait."—*Memoirs of Marie Louise.*

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Mothers and their Boys.

[From the Atlanta Constitution.]

There are many responsibilities resting upon a mother; they come in every form and variety, but, judging from observation and experience, the one that presses nearer her heart and is heaviest to be borne is how best to raise her boys. Walking down the street, a few mornings ago, I met a friend, the mother of two little boys. In speaking to me of a young man she had just seen and admired, she said: "I never see a nice, steady young man but I wonder if my boys will grow up to be good and clever." There was a depth of feeling in her tone and look that sent me on my way thinking—yes, thinking of the anxious hearts all over the world with the same wonder in them as to the future of their boys. Parents have so much more ambition for their boys than girls; they dream and plan for their future and mark out the work or professions of their boys when very young, and it is a singular thing, but is certainly true, that not one out of ten ever fulfills his parents' desire, and hence so many disappointments as to children's success. So we come to the first query, "How shall we raise our boys?

I have always been a close observer and have watched different methods with much interest. One mother will tell you she believes there is nothing like kindness; a boy must not be driven, you must appeal to his honor and win his entire love and confidence and you have gained the fight; and yet, usually, you will find such boys indulged, and utterly spoiled and selfish, having their own way while young, and utterly unbearable when grown, for they are always wiser than their parents; so that rule doesn't work. Again one will tell you there is nothing like being strict with a boy; you can not hold him in with too tight a rein. Often the result of that management is to make a boy behave well before his parents, and as soon as from under their observation deceive them in all possible ways; so that rule doesn't work always. Solomon thought he had solved the problem when he said, "Train up a child in the way he should go, and when he is old he will not depart from it." The boys in Solomon's days must have differed somewhat from our boys, for we know of boys who have been carefully trained that have sadly departed from the way they should go. Boys' parents have made it the study of their lives to raise their children in the fear of the Lord, and have, as far as human judgment goes, done the very best they knew how, and yet failed. It is a hard question to settle, and parents must study the subject for themselves. There might be a few hints thrown out to inexperienced mothers by those who have finished the work and can look back and see their mistakes.

The trouble begins very early. The birth of a boy baby is usually hailed with an extra amount of delight, and the little idol becomes in a very short while a little tyrant. By the time he is three or four years old he manages his mother very much more successfully than she has ever managed him, and the poor, foolish mother begins from that age to shield a bad, impertinent child from the father's needful discipline; his faults are concealed for fear the father will deal too severely. The mother has not the strength of character to be firm herself, and dreads to see her idol punished when she knows he deserves it, and so she goes on bearing from day to day with the faults that are gaining in proportion until her life is a burden, and soon the boy gets beyond her control and is his own master.

There is so much depending on a mother. Firmness at the very earliest age is the most essential requisite to good management; then implicit obedience comes next. The greatest trouble comes from the over-indulgence of mothers. If you ever hear a mother say to her child, "I will tell your father," you may at once put it down that that boy is ruined, for he has a miserably weak mother that feels and lets the child see) she has to call in assistance to enforce a very feeble discipline. Boys can not stand too much kindness or indulgence; in that they differ from girls; kindness, mingled with firmness and indulgence in moderation, is the better plan. The very best boys are those who are raised in this way, and parents will find a great deal of their success depends on making companions of their boys. Don't let them fear the approach of their parents, but welcome them with open hearts. Where father and mother gain the entire confidence of a boy by treating him as a companion, showing their readiness to enter into all his pleasures and sympathizing with his troubles, at the same time firm in their discipline and judicious in their indulgence, ever exercising a strict watch over him, they may feel pretty well assured they are raising a boy that will give them pleasure in after life.

Perils of Living Near Ætna.

[Blackwood's Magazine.]

It may be asked why the people, after so many warnings and calamities, persist in living on the thin crust, flooring the fields over those subterraneous furnaces. The fact that the friable soil formed by the decomposed lava is of marvelous fertility where there are the means of irrigation, and it is very easily wrought—as in the forest region we come upon magnificent groves of oak, the elix, and the chestnut, the pine, the beech, and the lime. So that the villagers run the risk of being occasionally ruined or swallowed up in consideration of the comfort they enjoy between times; and putting their trust in the guardianship of the Virgin and the saints, congratulate themselves on being much better off than their neighbors.

Yet when you see Ætna in the glow of a Sicilian sunset, fancy can hardly associate the mountain with the menaces of death and devastation. Not even in the transparent air of the Lybian desert, flickering over the burning sands behind the huge pyramids of Ghizeh, are the splendors of the dying sunset more glorious. The hidden furnaces would seem mysteriously to add an intensity of sympathetic reflection to those celestial fires of orange and crimson, till the flashing lights, fading down into vivid purples, make the barren lava beds and the broken precipices blaze in what may be prosaically described as great breadths of purple pickled cabbage. No artist has ever caught those tints, which are simply unseizable by pen or brush.

What Lucy Hooper Tells of the Great Actor, Salvini.

When Salvini was in Paris I met him more than once in society and had also the pleasure of entertaining him. The famous "Othello" is, in private life, a gentle, courteous, amiable gentleman of peculiarly refined manners. Nothing can be more unlike his terrible impersonation of the Moor than in his tranquil, polished personality; that of a poet or a dreamer rather than that of a great tragic actor accustomed to being before the public the fiercest incarnation of human jealousy and wrath that ever was created by a great poet. He talked pleasantly and unaffectedly of his triumphs upon the stage, and I asked him what he did behind the curtain, in the awful pause that follows "Othello's" fierce clutch of Desdemona, and his bearing her off to meet her doom.

"Why, my dear lady," said Salvini, opening very wide his eyes, "I do nothing at all—I keep quiet and wait for my next cue."

"It always seemed to me," I responded, "that after such a fearful scene of rage and excitement that you cannot calm down all of a sudden. Confess now: do you not at least give your 'Desdemona' a shaking"

"No, indeed," he replied, laughing, but "your surmise is a very natural one, and, in fact, whenever a young actress personates 'Desdemona' to my 'Othello' for the first time, she almost invariably begs me, before the performance begins, not to hurt her. As though I would hurt a woman!"

And, indeed, such action did seem impossible on the part of our charming guest, though wholly natural to the maddened "Othello."

But Salvini is, by no means, the brilliant and thorough Shakspearean scholar we found in Rossi. He told me that he had never known "Hamlet" in its entirety till he came to America and saw the tragedy performed at Booth's Theater, and that, despite the fact that he had frequently played the part. He excused himself for not changing his dress, after the murder scene in "Macbeth," to the night robe prescribed by the text, by saying the change would hurry him too much, never considering, evidently, that the appearance of the guilty Thane in the garb that he had worn in the preceding scene would have at once pointed him out as the assassin to "Macduff" and his companions. When someone present objected to certain points in his presentation of "Othello" as not being warranted by the text of Shakspeare, he remarked that he knew a great deal more about the Moors than Shakspeare did, having lived among them for a long time.

But perhaps his oddest idea was his impression that Shakspeare had created the character of "Lady Macbeth" to suit some noted actress of his time, being ignorant of or having forgotten the fact that all female parts were played by boys in the time of the great dramatist. He expressed his amazement at the powers of Coquelin as a reciter, declaring that for him to stand up and declaim verses in cold blood was an impossibility. To prove his point he commenced the recital of a passage from *Othello*, and proceeded very prosperously for a minute or two. Then, while we were all hanging breathless on his superb utterances, his memory failed him, he stopped short, and looked round upon us with a smile.

"You see," he said, "it is always like that."

Then Salvini told us a story of his great master, Modena, who was famed for his recitations of Dante. He was accustomed to go through canto after canto of the "Inferno" in public, and though he always has a prompter ready, book in hand, at the side scenes, he never was known to need his services. One day the prompter was taken ill just before the commencement of the performance.

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But in the midst of his recitation, Modena cast a glance at the side-scene where the prompter usually stood, saw that he was not there, and instantly became confused, and broke down for the first time in his long career. Nor could he continue till a prompter was found and established in the accustomed place.

An American millionaire, who was looking at a level tract of land which he had just bought at an extravagant price, said to the agent who had sold it to him: "I do admire a rich green flat." "So do I," significantly replied the agent.—*N. Y. Post.*

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—OR,—

Gleanings in Various Fields of Thought,

BY J. J. OWEN,

(Late Editor of the "San Jose Daily Mercury.")

SECOND EDITION. REVISED AND ENLARGED.

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We consider the volume a most readable and useful compilation, in which the taste and ability of the able writer has been fully illustrated. Mr. Owen is editor of the San Jose *Mercury*, one of the leading newspapers of the State; edited with great tact and good management, and conducted with care and marked clear-headed judgment. His writings are always readable, terse, vigorous and clear-cut, and in the choice little volume before us, he gives us the very best flowers culled from the *bouquet* which his mind and brain have combined together.—*Spirit of the Times.*

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How Little We Know of Each Other.

How little we know of each other,
As we pass through the journey of life,
With its struggles, its fears, and temptations—
Its heart-breaking cares and its strife!
We can only see things on the surface,
For few people glory in sin;
And an unruffled face is no index
To the tumult which rages within.

How little we know of each other!
The man who to-day passes by,
Blessed with honor and fortune and titles,
And holding his proud head on high,
May carry a dread secret within him
Which makes of his bosom a hell,
And he, sooner or later, a felon,
May writhe in the prisoner's cell.

How little we know of each other!
That woman of fashion, who sneers
At the poor girl betrayed and abandoned,
And left to her sighs and her tears,
May, ere the sun rises to-morrow,
Have the mask rudely torn from her face,
And sink from the height of her glory
To the dark shades of shame and disgrace.

How little we know of each other!
Of ourselves too little we know!
We are all weak when under temptation,
All subject to error and woe;
Then let blessed charity rule us,
Let us put away envy and spite—
Or the skeleton grim in our closet
May some day be brought to the light.

Two Ways to Live on Earth.

There are two ways to live on earth—
Two ways to judge—to act—to view;
For all things here have double birth—
A right and wrong—a false and true!

Give me the home where kindness seeks
To make that sweet which seemeth small;
Where every lip in fondness speaks,
And every mind has care for all;

Whose inmates live in glad exchange
Of pleasures, free from vain expense;
Whose thoughts beyond their means ne'er range;
Nor wise denials give offence;

Who in a neighbor's fortune find
No wish, no impulse, to complain;
Who feel not, never felt, the mind
To envy yet another's gain!—

Who dream not of the mocking tide
Ambition's foiled endeavor meets—
The bitter pangs of wounded pride,
Nor fallen Power that shuns the streets.

Though Fate deny its glittering store,
Love's wealth is still the wealth to choose,
For all that man can purchase more,
Are sands, it is no loss to lose!

Some beings whereso'er they go,
Find naught to please or to exalt—
Their constant study but to show
Perpetual modes of finding fault.

While others in the ceaseless round
Of daily wants and daily care,
Can yet cull flowers from common ground,
And TWICE enjoy the joy they SHARE!

Oh! happy they who happy MAKE—
Who, BLESSING, still themselves are blest!
Who something spare for others' sake,
And strive in all things for the blest!

"Just Like a Girl."

"What a beautiful garden it's going to be!"
Said Faith, as she planted her pansy bed;
"With morning-glories to cover that tree,
And dozens of roses, yellow and red.

"And maybe," she added, the earnest thought
Illuming the face that was sweet and fair,
"We can make little nosegays of every sort,
For the hotel ladies to buy and to wear."

"That is just like a girl!" said indolent Joe,
As he spilled his sister's begonia seeds.
"But the worms will ruin the roses, I know;
And the garden will be overrun with weeds.

"When the tenderest seeds decay or bake
And the others are all by the Leghorns scratched,
You will find you have made a silly mistake
In counting your chickens before they are hatched."

"What dire predictions!" said Faith, with a laugh.
"Don't prophesy further, I beg, I beg!
For I'd rather count my chickens, by half,
Than to kill them all off while yet in the egg."
—EMMA C. DOWD.

Autumnal Love.

Fair is love whose footsteps wander
'Mid the Summer meads of Spring;
Love that smiles and laughs and ponders
While the swallow's on the wing;
Fair and tender,
Full of splendor,
Full of thoughts the roses bring—
Full of dreams the roses bring.

Sweet is love when fervent Summer
Fills the fields with flowers and fruit;
When strong passion, swift-winged comer,
Wakes wild echoes with his lute;
Songs of sweeter
Note and meter
Make Spring's softest music mute—
Make Spring's sweetest music mute.

Yet life's Autumn brought my treasure;
I was sad and tired and old,
Worn and weary beyond measure,
When thy face I did behold:
Sweet love found me,
Saved and crowned me,
When the corn was turning gold—
When the corn was turning gold.
—"Home Journal."

The Church Steps.

Two centuries of steps, and then
A field of graves!
With many a sculptured tale of men
Lost in the waves.

You climb and climb, with here and there
A seat for breath,
To find amid the loftier air
A realm of death.

And thus it is with human life—
Men toil to rise.
And lo! above the strain and strife
A graveyard lies.

Two centuries of steps, and then
Amid the graves,
A holy house that tells to men
Of Him that saves.

Oh, weary men, and women worn,
That there have found,
And find, bright hints of heavenly morn,
On earthly ground!

And so atop the steps of Time,
If climbed aright,
Heaven's glad and everlasting chime
And home of light. —G. T. COSTER.

[Written for the Golden Gate.]

Pebbles.

BY ISAAC KINLEY.

Rights attach not to the color of the eye, the hair, or the skin; but to humanity. They are God-imbued, and can neither be given nor taken away. To be, implies the right to be free, and of this voting is as necessary a corollary as is the air to breathe. This may indeed be choked away, as may also the use of the ballot, which would be a sort of political strangulation. Who talks of having given the right to vote to the negro? This was his through all the ages, and he has only lately come to the use of his own. Who talks of giving the right to vote to woman? This is hers to-day, and she is forbidden its exercise only by social and political intolerance.

The cion from the root of the tree that has been only cut down, often grows with more vigor than the parent tree itself. The evil tree of human slavery should have been taken up by the roots and consumed in the fire.

The spirit of slavery is not dead. It has taken its foot from the neck of the black race only to place it the more firmly upon that of all races. See those mammoth monopolies taxing the millions that the few may become millionaires. See those corrupt rings buying up legislatures and governors, judges and juries. See all over this land the hateful spirit of aristocracy spurning honest labor, and remorselessly trampling on the rights of the people. Think you the Upas tree of human slavery has been taken up by the root?

There are other badges of slavery besides the lash-marks upon the back, other bonds besides the fetters that bind the limbs, other persons besides the black man who have the right to be free. Not until every vestige of enforced slavery has been destroyed has the true anti-slavery man the right to ground arms and cease in his work of emancipation.

"Were I not Alexander I would be Diogenes," said that human butcher ycleped in history Alexander the Great. The warrior had conquered the world to his desires, the philosopher had conquered his desires. The hero commanded the resources of the world and they did not suffice; the cynic lived in his tub and was content. The rich wines and purple robes of Babylon did not so much satisfy the wants of the one, as did the water of the brook and sackcloth those of the other. Extremes had met and the philosopher was the greater conqueror.

"All is right in war," repeats the unscrupulous demagogue in justification of his own political crookedness. "Fanatic," "bigot," "enthusiast," and like discourteous epithets are the stock arguments of the trimmer and time-server applied to those who have the courage to say the things that are true and do the things that are right. But fanaticism never found a more mistaken zealot, nor bigotry a more deluded devotee than the crazed fool who imagines that, by a trick of political legerdemain, he has cheated God of his justice and found a place where moral obligations do not apply.

If Truth is mine, so am I also Truth's; and I have no more right to do for policy's sake that which I know to be wrong, to profess to believe that which I know to be false, or to affect to admire that which in my soul I abhor, than I have to rob my neighbor or burn a city.

A falsehood for policy's sake is none the less a lie, nor its author the less a liar. If an error is popular, the greater is the need of its being refuted; if a truth is unpopular, the more is the need of its being spoken; if a folly is fashionable, the greater is the need of its being exposed and denounced.

Who that thinks does not deplore the spirit of intolerence? The time of the rack and the fagot has indeed passed. The body is no longer burned for opinion's sake. But the bigots and hypocrites, with a refinement of torture which pales the fires of the Inquisition, have learned to apply the torch to the intellect, as if they would consume the very soul in the fire. Happily the brave, who despise their rage, grow the stronger for their opposing, and come out of the fire the purer and better for the burning.

The human mind in its best estate is fallible, and who can trust its conclusions when it fears to think and trembles to utter its convictions?

Who seeks to excite popular prejudice against free thought, himself is but a craven and Truth's worst enemy. It is as if he should say: "I can not meet this man's argument—I can not disprove his facts nor refute his reasoning." And wanting in the manliness to acknowledge his errors, he hounds on the track of the truth-lover the dogs of popular prejudice, calls him by ugly and opprobrious names, and otherwise traduces his character.

In the great field of intellectual research, thousands are competent and ready to work; but fearing the intolerance of public opinion, they drag themselves along in the prescribed rut to die cyphers as they live slaves.

How much would have been accomplished—how much of science discovered and truth interpreted—how much of moral and intellectual growth and consequent happiness resulted, but for the presence of this wolf of intolerance!

In science what truth—what new discovery however important, but has had to fight its way to recognition, not against the lovers of truth whose weapons are only argument, but against bigots who feared truth and therefore proscribed and persecuted its advocates!

In morals, in politics, in religion; there has been the same battle of liberty to be fought. And though a discovery comes with both hands bearing blessings, the very persons who are to be most benefited by its coming are often first to spurn the gift and persecute the giver.

Who denounces truth, because he can not refute it, or persecutes its advocates because he can not answer them, proclaims himself thereby as the enemy both of truth and the race.

THE resurrection is the silver lining to the dark cloud of death, and we know the sun is shining beyond.—*J. Walton.*

George F. Colby.

EDITOR OF GOLDEN GATE:

Geo. F. Colby, with his wonderful mediumistic powers, is with us for a season. His address (under spirit control) before our society this forenoon, at Masonic Temple, was a grand production, and shows the great versatility of the mind of the spirit controling, as it was in response to many questions proposed by the audience after he went on the platform. There were at least eight or ten leading questions, either one sufficient for a text for a full discourse, and many of them involving history, philosophy and science, and yet they were quickly and logically handled by the control as if it were a pastime.

One must be with Brother Colby for some length of time in order to fully appreciate him as a medium, and it is not until you have heard him under various controls that you become thoroughly convinced of what a wonder he really is. I think I have heard him speak about fifteen times, and under almost as many different spirits controlling, widely differing in character and nationality. At one time it is the spirit of some learned metaphysician who has long been an inhabitant of the spirit realm, showing forth a vast amount of knowledge and research; again, it will be the spirit of an Indian, or a negro, a German, a Frenchman, or perhaps some well known friend with whom you were well acquainted, but each and every time the characteristics or nationality and individuality of the spirit controlling will be fully sustained. The scholar and philosopher will beam forth in every sentence. The Indian will be the Indian with all his bearings, the negro a negro, the German a German, and the Frenchman a Frenchman; and those phases are more convincing to me of genuine spirit control than are his test seances; and yet they are generally good, and in many instances truly wonderful.

To-night his lecture will be on the "Signs of the Times," and if in the lecture he does not foreshadow a wonderful outpouring of spiritual development, I shall certainly be disappointed. Truly we are living in a wonderful age.

C. A. REED.

PORTLAND, Oregon, Nov. 7, 1886.

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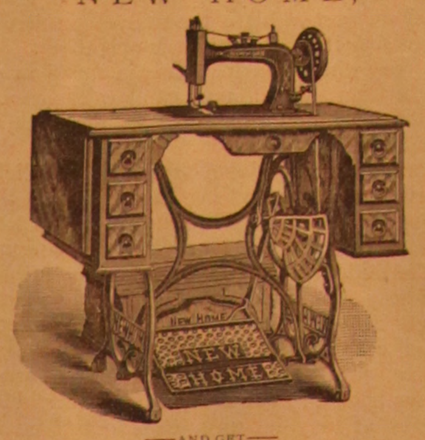
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8:30 A.	San Mateo, Redwood, and Menlo Park.	6:28 A.
10:40 A.		* 8:10 A.
†11:30 A.		9:03 A.
* 3:30 P.		*10:02 A.
4:25 P.		* 3:36 P.
* 5:15 P.		† 4:59 P.
6:30 P.		6:00 P.
†11:45 P.		‡ 7:50 P.
		† 8:15 P.
8:30 A.	Santa Clara, San Jose, and Principal Way Stations.	9:03 A.
10:40 A.		*10:02 A.
* 3:30 P.		* 3:36 P.
4:25 P.		6:00 P.
		† 8:15 P.
10:40 A.	Gilroy, Pajaro, Castroville, Salinas and Monterey	*10:02 A.
* 3:30 P.		6:00 P.
10:40 A.	Watsonville, Camp Goodhall, Aptos, New Brighton, Soquel (Capitola), and Santa Cruz.	*10:02 A.
* 3:30 P.		6:00 P.
† 7:50 A.	Monterey and Santa Cruz, (Sunday Excursion)	† 8:55 P.
10:40 A.	Hollister and Tres Pinos.	*10:02 A.
* 3:30 P.		6:00 P.
10:40 A.	Soledad, San Ardo and Way Stat'ns.	6:00 P.

A.—Morning. P.—Afternoon.
*Sundays excepted. †Sundays only.
‡Theatre Train, Saturdays only.

Standard time furnished by Randolph & Co.

STAGE CONNECTIONS are made with the 10:40 A. M. Train, except PESCADERO Stages via. San Mateo and Redwood, which connect with 8:30 A. M. Train.

SPECIAL ROUND-TRIP TICKETS—At Reduced Rates—to Monterey, Aptos, Soquel, Santa Cruz, and Pescadero; also, to Gilroy, Paraiso and Paso Robles Springs.

EXCURSION TICKETS

For Sundays only, { Sold Sunday morning, good for Return same day.

For Saturday, Sunday and Monday, { Sold Saturday and Sunday only; good for Return until following Monday, inclusive, at the following rates

Round Trip from San Francisco to	Sun. Tkt.	Sat to Mon Tkt.	Round Trip from San Francisco to	Sun. Tkt.	Sat to Mon. Tkt.
San Bruno	$	$ 50	Mount a View	$ 1 50	$ 2 00
Millbrae	.....	65	Lawrences	1 50	2 25
Oak Grove	.....	90	Santa Clara	1 75	2 50
San Mateo	75	1 10	San Jose	1 75	2 50
Belmont	1 00	1 25	Gilroy	2 75	4 00
Redwood	1 00	1 40	Aptos	.....	5 00
Fair Oaks	1 25	1 50	Soquel	.....	5 00
Menlo Park	1 25	1 60	Santa Cruz	.....	5 00
Mayfield	1 25	1 75	Monterey	.....	5 00

TICKET OFFICES.—Passenger Depot, Townsend St., Valencia Street Station and No. 613 Market St., Grand Hotel.

A. C. BASSETT, Superintendent. H. R. JUDAH, Asst. Pass. & Tkt. Ag't

SOUTHERN PACIFIC COMPANY.

Time Schedule, April 6, 1885.

TRAINS LEAVE, AND ARE DUE TO ARRIVE AT SAN FRANCISCO, AS FOLLOWS:

LEAVE FOR	DESTINATION.	ARRIVE FROM
‡8.00 a. m.	Byron	‡6.13 p. m.
8.00 a. m.	Calistoga and Napa	*10.10 a. m.
*4.00 p. m.	" " "	6.10 p. m.
7.30 a. m.	Colfax	5.40 p. m.
7.30 a. m.	Delta, Redding and Portland	6.40 p. m.
*3.30 p. m.	Galt, via Martinez	*10.40 a. m.
8.00 a. m.	Ione, via Livermore	5.40 p. m.
4.00 p. m.	Knight's Landing	10.10 a. m.
5.00 p. m.	Livermore and Pleasanton	*8.40 a. m.
*8.00 a. m.	Martinez	6.10 p. m.
*8.00 a. m.	Milton	*7.10 p. m.
3.30 p. m.	Mojave, Deming, El Paso and East Express / Emigrant.	10.40 a. m.
7.00 p. m.		6.10 a. m.
0.00 a. m.	Niles and Haywards	3.40 p. m.
3.00 p. m.	Ogden and East Express / Emigrant.	11.10 a. m.
7.00 p. m.		9.40 a. m.
7.30 a. m.	Red Bluff via Marysville	5.40 p. m.
8.00 a. m.	Sacramento, via Livermore	5.40 p. m.
7.30 a. m.	" via Benicia	6.40 p. m.
3.00 p. m.	" via Benicia	11.10 a. m.
4.00 p. m.	" via Benicia	10.10 a. m.
4.00 p. m.	Sacramento River Steamers.	*6.00 a. m.
8.00 a. m.	San Jose	*3.40 p. m.
*10.00 a. m.	"	‡3.40 p. m.
3.00 p. m.	"	9.40 a. m.
‡8.00 a. m.	Stockton, via Livermore	5.40 p. m.
*9.30 a. m.	" via Martinez	*7.10 p. m.
*3.30 p. m.	" via Martinez	*10.40 a. m.
*9.30 a. m.	Tulare and Fresno	*7.10 p. m.

*Sundays excepted. ‡Sundays only.

LOCAL FERRY TRAINS,

(Via Oakland Pier.)

FROM SAN FRANCISCO, DAILY.

To EAST OAKLAND—*6.00, *6.30, 7.00, 7.30, 8.00, 8.30, 9.00, 9.30, 10.00, 10.30, 11.00, 11.30, 12.00, 12.30, 1.00, 1.30, 2.00, 2.30, 3.00, 3.30, 4.00, 4.30, 5.00, 5.30, 6.00, 6.30, 7.00, 8.00, 9.00, 10.00, 11.00, *12.00.

To FRUIT VALE—*6.00, *6.30, *7.00, *7.30, *8.00; *8.30, *3.30, *4.00, *4.30, *5.00, *5.30, *6.00, *6.30, 9.00.

To FRUIT VALE (via Alameda)—*9.30 a. m., 6.30, ‡11.00, *12.00 p. m.

To ALAMEDA—*6.00, *6.30, 7.00, *7.30, 8.00, *8.30, 9.00 9.30, 10.00, ‡10.30, 11.00, ‡11.30, 12.00, ‡12.30, 1.00, ‡1.30, 2.00, 3.00, 3.30, 4.00, 4.30, 5.00, 5.30, 6.00, 6.30, 7.00, 8.00, 9.00, 10.00, 11.00, *12.00.

To BERKELEY—*6.00, *6.30, 7.00, *7.30, 8.00, *8.30, 9.00, ‡9.30, 10.00, ‡10.30, 11.00, ‡11.30, 12.00, 1.00, 2.00, 3.00, 4.00, 4.30, 5.00, 5.30, 6.00, 6.30, 7.00, 8.00, 9.00, 10.00, 11.00, *12.00.

To WEST BERKELEY—*6.00, *6.30, 7.00, *7.30, ‡8.00, *8.30, 9.00, 10.00, 11.00, ‡1.00, 2.00, 3.00, 4.00, *4.30, 5.00, *5.30, 6.00, *6.30, 7.00.

TO SAN FRANCISCO, DAILY.

From FRUIT VALE—*6.23, *6.53, *7.23, *7.53, *8.23, *8.53, *9.23, *10.21, *4.23, *4.53, *5.23, *5.53, *6.23, *6.53, 7.25, 9.50.

From FRUIT VALE (via Alameda)—*5.15, *5.45, ‡6.45, 9.15, *3.15.

From EAST OAKLAND—*5.30, *6.00, 6.30, 7.00, 7.30, 8.00, 8.30, 9.00, 9.30, 10.00, 10.30, 11.00, 11.30, 12.00, 12.30, 1.00, 1.30, 2.00, 2.30, 3.00, 3.30, 4.00, 4.30, 5.00, 5.30, 6.00, 6.30, 7.00, 7.57, 8.57, 9 57, 10.57.

From BROADWAY, Oakland—*5.37, *6.07, 6.37, 7.07, 7.37, 8.07, 8.37, 9.07, 9.37, 10.07, 10.37, 11.07, 11.37, 12.07, 12.37, 1.07, 1.37, 2.07, 2.37, 3.07, 3.37, 4.07, 4.37, 5.07, 5.37, 6.07, 6.37, 7.07, 8.06, 9.06, 10,06, 11.06.

From ALAMEDA—*5.22, *5.52, *6.22, 6.52, *7.22, 7.52, *8.22, 8.52, 9.22, 9.52, ‡10.22, 10.52, ‡11.22, 11.52, ‡12.22, 12.52, ‡1.22, 1.52, 2.52, 3.22, 3.52, 4.22, 4.52, 5.22, 5.52, 6.22, 6.52, 7.52, 8.52, 9.52, 10.52.

From BERKELEY—*5.15, *5.45, *6.15, 6.45, *7.15, 7.45, *8.15, 8.45, ‡9.15, 9.45, ‡10.15, 10.45, ‡11.15' 11.45, 12.45, 1.45, 2.45, 3.45, 4.15, 4.45, 5.15, 5.45, 6.15, 6.45, 7.45, 8.45, 9 45, 10.45.

From WEST BERKELEY—*5.45, *6.15, 6.45, *7.15, 7.45, 8.45, ‡9.15, 9.45, 10.45, ‡12.45, 1.45, 2.45, 3.45, 4.45, *5.15, 5.45, *6.15, 6.45, *7.15.

CREEK ROUTE.

From SAN FRANCISCO—*7.15, 9.15, 11.15, 1.15, 3.15, 5.15.

From OAKLAND—*6.15, 8.15, 10.15, 12.15, 2.15, 4.15.

*Sundays excepted. ‡Sundays only.

"Standard Time" furnished by RANDOLPH & Co., Jewelers, 101 and 103 Montgomery St., San Francisco.

A. N. TOWNE, Gen. Man. T. H. GOODMAN, Gen. Pass & Tkt. Agt.

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